LORD CHESTERFIELD's ADVICE TO HIS SON,

ON MEN AND MANNERS:

OR, A

NEW SYSTEM OF EDUCATION,

IN WHICH THE

PRINCIPLES OF POLITENESS,

THE ART OF ACQUIRING A

KNOWLEDGE OF THE WORLD,

WITH

EVERY INSTRUCTION NECESSARY TO FORM A MAN OF HONOUR, VIRTUE, TASTE, AND FASHION, ARE LAID DOWN IN A PLAIN, EASY, & FAMILIAR MANNER.

THE SECOND EDITION.

TO WHICH IS NOW ADDED,

THE MARCHIONESS DE LAMBERT'S ADVICE TO HER SON.

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ADVERTISEMENT.

FEW Characters, among the Nobility of this age and nation, are better known than that of the late ingenious and witty EARL of CHESTERFIELD; who was alike diſtinguiſhed in the Polite, the Political, and the Learned Circles. With a great portion of good ſenſe, he poſſeſſed a perfect knowledge of mankind; he was a compleat gentleman, and a delightful companion. Bleſt with ſuch rare talents and amiable qualities, no man ſurely was ever more happily qualified to aſſume the PRECEPTOR, and to dictate A NEW SYSTEM OF EDUCATION.

IN this character, however, it is more than probable his Lordſhip would never have appeared, had he not, luckily for Poſterity, had a NATURAL SON, (by one MADAME DU BOUCHET, a French Lady) whom he loved and cheriſhed with all the fondneſs of a father,

and whoſe education was for many years the chief engagement of his life.

THE following ſheets contain his Lordſhip's ADVICE to that SON, whom he meant to form, what he was himſelf, an All-accompliſhed Man; and in which the Reader is preſented with a ſelection of his Lordſhip's moſt beautiful thoughts on various ſubjects; his judicious remarks on Men and Manners, and uſeful obſervations to form the Man of Virtue, Taſte, and Faſhion.

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LORD CHESTERFIELD's

ADVICE TO HIS SON.

ABSENCE OF MIND.

AN Abſent Man is generally either a very weak, or a very affected man; he is, however, a very diſagreeable man in company. He is defective in all the common offices of civility; he does not enter into the general converſation, but breaks into it from time to time, with ſome ſtarts of his own, as if he waked from a dream. He ſeems wrapped up in thought, and poſſibly does not think at all: he does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs purpoſes. He leaves his hat in one room, his cane in another, and would probably leave his ſhoes in a third, if his buckles, though awry, did not ſave them. This is a ſure indication, either of a mind ſo

weak that it cannot bear above one object at a time; or ſo affected, that it would be ſuppoſed to be wholly ingroſſed by ſome very great and important objects. Sir Iſaac Newton, Mr. Locke, and perhaps five or ſix more ſince the Creation, may have had a right to abſence, from the intenſe thought their inveſtigations required; but ſuch liberties cannot be claimed by, nor will be tolerated in, any other perſons.

No man is, in any degree, fit for either buſineſs or converſation, who does not command his attention to the preſent object, be what it will. When I ſee a man abſent in mind, I chooſe to be abſent in body; for it is almoſt impoſſible for me to ſtay in the room, as I cannot ſtand inattention and awkwardneſs.

I WOULD rather be in company with a dead man, than with an abſent one; for if the dead man affords me no pleaſure, at leaſt he ſhews me no contempt; whereas the abſent man very plainly, though ſilently, tells me that he does not think me worth his attention. Beſides, an abſent man can never make any obſervations upon the characters, cuſtoms, and manners of the company. He may be in the beſt companies all his life-time (if they will admit him), and never become the wiſer: we may as well converſe with a deaf man, as an abſent one. It is indeed a practical blunder to addreſs ourſelves to a man, who we plainly perceive neither hears, minds, nor underſtands us.

ATTENTION.

A Man is fit for neither buſineſs nor pleaſure, who either cannot, or does not, command and direct his attention to the preſent object, and, in ſome degree, baniſh, for that time, all other objects from his thoughts. If at a ball, a ſupper, or a party of pleaſure, a man were to be ſolving, in his own mind, a problem in Euclid, he would be a very bad companion, and make a poor figure in that company; or if, in ſtudying a problem in his cloſet, he were to think of a minuet, I am apt to believe that he would make a very poor mathematician.

THERE is time enough for every thing, in the courſe of the day, if you do but one thing at once; but there is not time enough in the year, if you will do two things at a time.

THIS ſteady and undiſſipated attention to one object is a ſure mark of a ſuperior genius; as hurry, buſtle, and agitation, are the never-failing ſymptoms of a weak and frivolous mind.

INDEED, without attention nothing is to be done: want of attention, which is really want of thought, is either folly or madneſs. You ſhould not only have attention to every thing, but a quickneſs of attention, ſo as to obſerve, at once, all the people in the room; their motions, their looks, and their words; and yet without

ſtaring at them, and ſeeming to be an obſerver. This quick and unobſerved obſervation is of infinite advantage in life, and is to be acquired with care; and, on the contrary, what is called abſence, which is a thoughtleſſneſs and want of attention about what is doing, makes a man ſo like either a fool or a madman, that, for my part, I ſee no real difference. A fool never has thought; a madman has loſt it; and an abſent man is, for the time, without it.

In ſhort, the moſt material knowledge of all, I mean the knowledge of the world, is never to be acquired without great attention; and I know many old people, who, though they have lived long in the world, are but children ſtill as to the knowledge of it, from their levity and inattention. Certain forms, which all people comply with, and certain arts, which all people aim at, hide, in ſome degree, the truth, and give a general exterior reſemblance to almoſt every body. Attention and ſagacity muſt ſee through that veil, and diſcover the natural character.

Add to this, there are little attentions which are infinitely engaging, and which ſenſibly affect that degree of pride and ſelf-love which is inſeparable from human nature; as they are unqueſtionable proofs of the regard and conſideration which we have for the perſons to whom we pay them. As for example: Suppoſe you invited any body to dine or ſup with you, you ought to recollect if you had obſerved that they had any favourite diſh, and take care to provide it for them: and, when it came,

came, you ſhould ſay, *You ſeemed to me, at ſuch and ſuch a place, to give this diſh a preference, and therefore I ordered it: This is the wine that I obſerved you liked, and therefore I procured ſome.* Again: Moſt people have their weakneſſes; they have their averſions or their likings to ſuch or ſuch things. If we were to laugh at a man for his averſion to a cat or cheeſe (which are common antipathies), or, by inattention or negligence, to let them come in his way where we could prevent it; he would, in the firſt caſe, think himſelf inſulted; and in the ſecond ſlighted; and would remember both. But, on the other hand, our care to procure for him what he likes, and to remove from him what he diſlikes, ſhews him that he is at leaſt an object of our attention, flatters his vanity, and perhaps makes him more your friend, than a more important ſervice would have done. The more trifling theſe things are, the more they prove your attention for the perſon, and are conſequently the more engaging. Conſult your own breaſt, and recollect how theſe little attentions, when ſhown you by others, flatter that degree of ſelf-love and vanity from which no man living is free. Reflect how they incline and attract you to that perſon, and how you are propitiated afterwards to all which that perſon ſays or does. The ſame cauſes will have the ſame effects in your favour.

AWKWARDNESS OF DIFFERENT KINDS.

MANY very worthy and ſenſible people have certain odd tricks, ill habits, and awkwardneſſes in their behaviour, which excite a diſguſt to and diſlike of their perſons, that cannot be removed or overcome by any other valuable endowment or merit which they may poſſeſs.

Now, awkwardneſs can proceed but from two cauſes; either from not having kept good company, or from not having attended to it.

WHEN an awkward fellow firſt comes into a room, it is highly probable, that his ſword gets between his legs, and throws him down, or makes him ſtumble, at leaſt; when he has recovered this accident, he goes and places himſelf in the very place of the whole room where he ſhould not; there he ſoon lets his hat fall down, and, in taking it up again, throws down his cane; in recovering his cane, his hat falls a ſecond time; ſo that he is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly ſcalds his mouth, and lets either the cup or the ſaucer fall, and ſpills the tea or coffee in his breeches. At dinner, his awkwardneſs diſtinguiſhes itſelf particularly, as he has more to do: there he holds his knife, fork, and ſpoon, differently from other people; eats with his

his knife to the great danger of his mouth, picks his teeth with his fork, and puts his ſpoon, which has been in his throat twenty times, into the diſhes again. If he is to carve, he can never hit the joint; but, in his vain efforts to cut through the bone, ſcatters the ſauce in every body's face. He generally daubs himſelf with ſoup and greaſe, though his napkin is commonly ſtuck through a button-hole, and tickles his chin. When he drinks, he infallibly coughs in his glaſs, and beſprinkles the company. Beſides all this, he has ſtrange tricks and geſtures; ſuch as ſnuffing up his noſe, making faces, putting his fingers in his noſe, or blowing it and looking afterwards in his handkerchief, ſo as to make the company ſick. His hands are troubleſome to him when he has not ſomething in them, and he does not know where to put them; but they are in perpetual motion between his boſom and his breeches: he does not wear his cloaths, and, in ſhort, does nothing like other people. All this, I own, is not in any degree criminal; but it is highly diſagreeable and ridiculous in company, and ought moſt carefully to be avoided by whoever deſires to pleaſe.

FROM this account of what you ſhould not do, you may eaſily judge what you ſhould do; and a due attention to the manners of people of faſhion, and who have ſeen the world, will make it habitual and familiar to you.

THERE is, likewiſe, an awkwardneſs of expreſſion and words moſt carefully to be avoided; ſuch as falſe Engliſh, bad pronunciation, old ſayings, and common proverbs; which are ſo many proofs of having kept bad and low company. For example: If, inſtead of ſaying, that "taſtes are different, and that every man "has his own peculiar one," you ſhould let off a proverb, and ſay, that "what is one man's meat is "another man's poiſon;" or elſe, "every one as "they like, as the good man ſaid when he kiſſed his "cow;" every body would be perſuaded that you had never kept company with any body above footmen and houſemaids.

THERE is likewiſe an awkwardneſs of the mind, that ought to be, and with care may be, avoided: as for inſtance; to miſtake or forget names; to ſpeak of Mr. What-d'ye call him, or Mrs. Thingum, or How-d'ye-call her, is exceſſively awkward and ordinary. To call people by improper titles and appellations is ſo too; as, my Lord, for Sir; and Sir, for my Lord. To begin a ſtory or a narration when you are not perfect in it, and cannot go through with it, but are forced, poſſibly, to ſay, in the middle of it, "I have "forgot the reſt," is very unpleaſant and bungling. One muſt be extremely exact, clear, and perſpicuous in every thing one ſays; otherwiſe, inſtead of entertaining or informing others, one only tires and puzzles them.

BASHFULNESS.

BASHFULNESS is the diſtinguiſhing character of an Engliſh booby, who appears frightened out of his wits if people of faſhion ſpeak to him, and bluſhes and ſtammers without being able to give a proper anſwer; by which means he becomes truly ridiculous from the groundleſs fear of being laughed at.

THERE is a very material difference between modeſty and an awkward baſhfulneſs, which is as ridiculous as true modeſty is commendable: it is as abſurd to be a ſimpleton as to be an impudent fellow; and we make ourſelves contemptible, if we cannot come into a room and ſpeak to people without being out of countenance, or without embarraſſment. A man who is really diffident, timid, and baſhful, be his merit what it will, never can puſh himſelf in the world; his deſpondency throws him into inaction, and the forward, the buſtling, and the petulant will always precede him. The manner makes the whole difference. What would be impudence in one manner, is only a proper and decent aſſurance in another. A man of ſenſe, and of knowledge of the world, will aſſert his own rights, and purſue his own objects, as ſteadily and intrepidly as the moſt impudent man living, and commonly more ſo; but then he has art enough to give an outward air of modeſty to all he does. This engages and prevails, whilſt the very ſame things ſhock and fail, from the over-bearing or impudent manner only of doing them.

ENGLISHMEN,

ENGLISHMEN, in general, are ashamed of going into company. When we avoid singularity, what should we be ashamed of? And why should not we go into a mixed company, with as much ease, and as little concern, as we would go into our own room? Vice and ignorance are the only things we ought to be ashamed of: while we keep clear of them, we may venture any where without fear or concern. Nothing sinks a young man into low company so surely as Bashfulness. If he thinks that he shall not, he most surely will not please.

SOME, indeed, from feeling the pain and inconveniencies of Bashfulness, have rushed into the other extreme, and turned impudent: as cowards sometimes grow desperate from excess of danger: but this is equally to be avoided, there being nothing more generally shocking than impudence. The medium between these two extremes points out the well-bred man, who always feels himself firm and easy in all companies; who is modest without being bashful, and steady without being impudent.

A MEAN fellow is ashamed and embarrassed when he comes into company, is disconcerted when spoken to, answers with difficulty, and does not know how to dispose of his hands: but a gentleman who is acquainted with the world, appears in company with a graceful and proper assurance, and is perfectly easy and unembarrassed. He is not dazzled by superior rank; he pays all the

respect

reſpect that is due to it, without being diſconcerted; and can converſe as eaſily with a king as with any one of his ſubjects. This is the great advantage of being introduced young into good company, and of converſing with our ſuperiors. A well-bred man will converſe with his inferiors without inſolence, and with his ſuperiors with reſpect, and with eaſe. Add to this, that a man of a gentleman-like behaviour, though of inferior parts, is better received than a man of ſuperior abilities, who is unacquainted with the world. Modeſty, and a polite, eaſy aſſurance, ſhould be united.

COMPANY.

TO keep good company, eſpecially at our firſt ſetting out, is the way to receive good impreſſions. Good company is not what reſpective ſetts of good company are pleaſed either to call or think themſelves. It conſiſts chiefly (though not wholly) of people of conſiderable birth, rank, and character; for people of neither birth nor rank are frequently and very juſtly admitted into it, if diſtinguiſhed by any peculiar merit, or eminency in any liberal art or ſcience. So motley a thing is good company, that many people, without birth, rank, or merit, intrude into it by their own forwardneſs, and others get into it by the protection of ſome conſiderable perſon. In this faſhionable good company, the beſt manners and the pureſt language are moſt unqueſtionably to be learnt; for they eſtabliſh and give the *ton* to both, which

which are called the language and manners of good company; neither of them being aſcertained by any legal tribunal.

A COMPANY of people of the firſt quality cannot be called good company, in the common acceptation of the phraſe, unleſs they are the faſhionable and accredited company of the place; for people of the firſt quality can be as ſilly, as ill-bred, and as worthleſs, as people of the meaneſt degree. And a company, conſiſting wholly of people of very low condition, whatever their merit or talents may be, can never be called good company; and therefore ſhould not be much frequented, though by no means deſpiſed.

A COMPANY wholly compoſed of learned men, though greatly to be reſpected, is not meant by the words *good company:* they cannot have the eaſy and poliſhed manners of the world, as they do not live in it. If we can bear our parts well in ſuch a company, it will be proper to be in it ſometimes, and we ſhall be more eſteemed in other companies for having a place in that.

A COMPANY conſiſting wholly of profeſſed wits and poets, is very inviting to young men, who are pleaſed with it, if they have wit themſelves; and if they have none, are fooliſhly proud of being one of it. But ſuch companies ſhould be frequented with moderation and judgment. A wit is a very unpopular denomination, as it carries terror along with it; and people are

as

as much afraid of a wit in company, as a woman is of a gun, which ſhe ſuppoſes may go off of itſelf, and do her a miſchief. Their acquaintance, however, is worth ſeeking, and their company worth frequenting; but not excluſively of others, nor to ſuch a degree as to be conſidered only as one of that particular ſett.

ABOVE all things, endeavour to keep company with people above you; for there you riſe, as much as you ſink with people below you. When I ſay company above you, I do not mean with regard to their birth, but with regard to their merit, and the light in which the world conſiders them.

THERE are two ſorts of good company; one, which is called the *beau monde*, and conſiſts of thoſe people who have the lead in courts, and in the gay part of life; the other conſiſts of thoſe who are diſtinguiſhed by ſome peculiar merit, or who excel in ſome particular and valuable art or ſcience.

BE equally careful to avoid that low company, which, in every ſenſe of the word, is low indeed; low in rank, low in parts, low in manners, and low in merit. Vanity, that ſource of many of our follies, and of ſome of our crimes, has ſunk many a man into company in every light infinitely below him, for the ſake of being the firſt man in it. There he dictates, is applauded, and admired: but he ſoon diſgraces himſelf, and diſqualifies himſelf for any better company.

HAVING thus pointed out what company you ſhould avoid, and what company you ſhould aſſociate with, I ſhall next lay down a few

CAUTIONS TO BE OBSERVED IN ADOPTING THE MANNERS OF A COMPANY.

WHEN a young man, new in the world, firſt gets into company, he determines to conform to and imitate it. But he too often miſtakes the object of his imitation. He has frequently heard the abſurd term of genteel and faſhionable vices. He there obſerves ſome people who ſhine, and who in general are admired and eſteemed; and perceives that theſe people are rakes, drunkards, or gameſters: he therefore adopts their vices, miſtaking their defects for their perfections, and imagining that they owe their faſhion and their luſtre to theſe genteel vices. But it is exactly the reverſe; for theſe people have acquired their reputation by their parts, their learning, their good-breeding, and other real accompliſhments; and are only blemiſhed and lowered in the opinions of all reaſonable people, by theſe general and faſhionable vices. It is therefore plain that, in theſe mixed characters, the good part only makes people forgive, but not approve the bad.

IF a man ſhould, unfortunately, have any vices, he ought at leaſt to be content with his own, and not adopt other people's. The adoption of vice has ruined ten times more young men, than natural inclinations.

LET us imitate the real perfections of the good company into which we may get; copy their politeneſs, their

their carriage, their addreſs, and the eaſy and well-bred turn of their converſation; but we ſhould remember, that, let them ſhine ever ſo bright, their vices, if they have any, are ſo many blemiſhes, which we would no more endeavour to imitate, than we would make artificial warts upon our faces, becauſe ſome very handſome man had the misfortune to have a natural one upon his. We ſhould, on the contrary, think how much handſomer he would have been without it.

HAVING thus given you inſtructions for making you well-received in good-company, I proceed next to lay before you, the polite

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RULES FOR CONVERSATION.

Talking.

WHEN you are in company talk often, but never long; in that caſe, if you do not pleaſe, at leaſt you are ſure not to tire your hearers.

Learn the characters of company before you talk much.

INFORM yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected

infected with; your reflections, however general and unapplied, will, by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently, not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you.

Telling ſtories and digreſſions.

TELL ſtories very ſeldom, and, abſolutely, never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative, betrays great want of imagination.

Seizing people by the button.

NEVER hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Long talkers and whiſperers.

LONG talkers generally ſingle out ſome unfortunate man in company, to whiſper, or at leaſt, in a half voice, to convey a continuity of words to. This is exceſſively ill-bred, and, in ſome degree, a fraud; converſation-ſtock being a joint and common property. But, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and at leaſt ſeeming attention) if he is worth obliging; for nothing will oblige him more than a patient hearing, as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

THERE

Inattention to perſons ſpeaking.

THERE is nothing ſo brutally ſhocking, nor ſo little forgiven, as a ſeeming inattention to the perſon who is ſpeaking to you; and I have known many a man knocked down for a much ſlighter provocation than that inattention which I mean. I have ſeen many people, who while you are ſpeaking to them, inſtead of looking at, and attending to you, fix their eyes upon the cieling, or ſome other part of the room, look out of the window, play with a dog, twirl their ſnuff-box, or pick their noſe. Nothing diſcovers a little, futile, frivolous mind more than this, and nothing is ſo offenſively ill-bred: it is an explicit declaration on your part, that every the moſt trifling object deſerves your attention more than all that can be ſaid by the perſon who is ſpeaking to you. Judge of the ſentiments of hatred and reſentment, which ſuch treatment muſt excite in every breaſt where any degree of ſelf-love dwells. I repeat it again and again, that ſort of vanity and ſelf-love is inſeparable from human nature, whatever may be its rank or condition; even your footman will ſooner forget and forgive a beating, than any manifeſt mark of ſlight and contempt. Be, therefore, not only really, but ſeemingly and manifeſtly attentive to whoever ſpeaks to you.

Never interrupt any ſpeaker.

IT is conſidered as the height of ill-manners to interrupt any perſon while ſpeaking, by ſpeaking yourſelf, or calling off the attention of the company to any new ſubject. This, however, every child knows.

Adopt rather than give the ſubject.

TAKE, rather than give, the ſubject of the company you are in. If you have parts, you will ſhow them, more or leſs, upon every ſubject; and if you have not, you had better talk fillily upon a ſubject of other people's, than of your own chuſing.

Conceal your learning from the company.

NEVER diſplay your learning, but on particular occaſions. Reſerve it for learned men, and let even theſe rather extort it from you, than appear forward to diſplay it. Hence you will be deemed modeſt, and reputed to poſſeſs more knowledge than you really have. Never ſeem wiſer or more learned than your company. The man who affects to diſplay his learning, will be frequently queſtioned; and if found ſuperficial, will be ridiculed and deſpiſed; if otherwiſe, he will be deemed a pedant. Nothing can leſſen real merit (which will always ſhew itſelf) in the opinion of the world, but an oſtentatious diſplay of it by its poſſeſſor.

Contradict with politeneſs.

WHEN you oppoſe or contradict any perſon's aſſertion or opinion, let your manner, your air, your terms, and your tone of voice be ſoft and gentle, and that eaſily and naturally, not affectedly. Uſe palliatives when you contradict; ſuch as, "I may be miſtaken, I am not ſure, but I believe, I "ſhould rather think, &c." Finiſh any argument or diſpute with ſome little good-humoured pleaſantry, to ſhew that you are neither hurt yourſelf, nor meant to hurt your antagoniſt;

antagoniſt; for an argument kept up a good while, often occaſions a temporary alienation on each ſide.

Avoid argument, if poſſible.

AVOID, as much as you can, in mixed companies, argumentative, polemical converſations; which certainly indiſpoſe, for a time, the contending parties towards each other; and, if the controverſy grows warm and noiſy, endeavour to put an end to it by ſome genteel levity or joke.

Always debate with temper.

ARGUMENTS ſhould never be maintained with heat and clamour, though we believe or know ourſelves to be in the right; we ſhould give our opinions modeſtly and coolly; and if that will not do, endeavour to change the converſation, by ſaying, "We ſhall not be able to convince one ano-"ther, nor is it neceſſary that we ſhould, ſo let us talk "of ſomething elſe."

Local propriety to be obſerved.

REMEMBER that there is a local propriety to be obſerved in all companies; and that what is extremely proper in one company may be, and often is, highly improper in another.

Jokes, *bons mots*, &c.

THE jokes, *bons mots*, the little adventures, which may do very well in one company, will ſeem flat and tedious when related in another. The particular characters, the habits, the cant of one company may give merit to a word, or a

geſture, which would have none at all if diveſted of thoſe accidental circumſtances. Here people very commonly err; and fond of ſomething that has entertained them in one company, and in certain circumſtances, repeat it with emphaſis in another, where it is either inſipid, or, it may be, offenſive, by being ill-timed, or miſplaced. Nay, they often do it with this ſilly preamble; "I will "tell you an excellent thing;" or, "I will tell you "the beſt thing in the world." This raiſes expectations, which, when abſolutely diſappointed, make the relator of this excellent thing look, very deſervedly, like a fool.

Egotiſm. UPON all occaſions avoid ſpeaking of yourſelf, if it be poſſible. Some, abruptly, ſpeak advantageouſly of themſelves, without either pretence or provocation. This is downright impudence. Others proceed more artfully, as they imagine; forging accuſations againſt themſelves, and complaining of calumnies which they never heard, in order to juſtify themſelves, and exhibit a catalogue of their many virtues. "They acknowledge, indeed, it may "appear odd, that they ſhould talk thus of themſelves, "it is what they have a great averſion to, and what "they could not have done, if they had not been thus "unjuſtly and ſcandalouſly abuſed." This thin veil of modeſty drawn before vanity, is much too tranſparent to conceal it, even from thoſe who have but a moderate ſhare of penetration.

OTHERS go to work more modeſtly and more ſlily ſtill; they confeſs themſelves guilty of all the Cardinal Virtues, by firſt degrading them into weakneſſes, and then acknowledging their misfortune in being made up of thoſe weakneſſes. "They cannot ſee people la-"bouring under misfortunes, without ſympathizing "with, and endeavouring to help them. They cannot "ſee their fellow-creatures in diſtreſs without relieving "them; though, truly, their circumſtances cannot "very well afford it. They cannot avoid ſpeaking the "truth, though they acknowledge it to be ſometimes "imprudent. In ſhort, they confeſs that, with all "theſe weakneſſes, they are not fit to live in the world, "much leſs to proſper in it. But they are now too old "to purſue a contrary conduct, and therefore they "muſt rub on as well as they can."

THOUGH this may appear too ridiculous and *outré* even for the ſtage, yet it is frequently met with upon the common ſtage of the world. This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and we often ſee people fiſhing for praiſe, where, admitting all they ſay to be true, no juſt praiſe is to be caught. One perhaps affirms, that he has rode poſt an hundred miles in ſix hours: probably, this is a falſehood; but, even ſuppoſing it to be true, what then? Why it muſt be admitted that he is a very good Poſt-boy, that is all. Another aſſerts, perhaps not without a few oaths, that he has drank ſix or eight bottles of wine at a ſitting.

It would be charitable to believe ſuch a man a liar; for if we do not, we muſt certainly pronounce him a beaſt.

THERE are a thouſand ſuch follies and extravagancies which vanity draws people into, and which always defeat their own purpoſe. The only method of avoiding theſe evils, is never to ſpeak of ourſelves. But when, in a narrative, we are obliged to mention ourſelves, we ſhould take care not to drop a ſingle word that can directly, or indirectly, be conſtrued as fiſhing for applauſe. Be our characters what they will, they will be known; and nobody will take them upon our own words. Nothing that we can ſay ourſelves will varniſh our defects, or add luſtre to our perfections; but, on the contrary, it will often make the former more glaring, and the latter obſcure. If we are ſilent upon our own merits, neither envy, indignation, nor ridicule will obſtruct or allay the applauſe which we may really deſerve. But, if we are our own panegyriſts upon any occaſion, however artfully dreſſed or diſguiſed, every one will conſpire againſt us, and we ſhall be diſappointed of the very end we aim at.

Be not dark nor myſterious.

TAKE care never to ſeem dark and myſterious; which is not only a very unamiable character, but a very ſuſpicious one too: if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have a frank, open, and ingenuous exterior, with a prudent and reſerved interior;

rior; to be upon your own guard, and yet, by a ſeeming natural openneſs, to put people off of theirs. The majority of every company will avail themſelves of every indiſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage.

Look people in the face when ſpeaking.

ALWAYS look people in the face when you ſpeak to them; the not doing it is thought to imply conſcious guilt; beſides that you loſe the advantage of obſerving, by their countenances, what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

Scandal.

PRIVATE ſcandal ſhould never be received nor retailed willingly; for though the defamation of others may, for the preſent, gratify the malignity or the pride of our hearts, yet cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition: In ſcandal, as in robbery, the receiver is always thought as bad as the thief.

Never indulge general reflections.

NEVER, in converſation, attack whole bodies of any kind; for you may thereby unneceſſarily make yourſelf a great number of enemies. Among women, as among men, there are good as well as bad, and it may be, full as many,

many, or more, good than among men. This rule holds as to lawyers, ſoldiers, parſons, courtiers, citizens, &c. They are all men, ſubject to the ſame paſſions and ſentiments, differing only in the manner, according to their ſeveral educations; and it would be as imprudent as unjuſt to attack any of them by the lump. Individuals forgive ſometimes; but bodies and ſocieties never do. Many young people think it very genteel and witty to abuſe the Clergy; in which they are extremely miſtaken; ſince, in my opinion, parſons are very like men, and neither the better nor the worſe for wearing a black gown. All general reflections upon nations and ſocieties are the trite, thread-bare jokes of thoſe who ſet up for wit without having any, and ſo have recourſe to common-place. Judge of individuals from your own knowledge of them, and not from their ſex, profeſſion, or denomination.

Mimicry. MIMICRY, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. We ſhould neither practiſe it, nor applaud it in others. Beſides that the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

Swearing. WE may frequently hear ſome people, in good company, interlard their converſation with oaths, by way of embelliſhment, as they ſuppoſe;

poſe; but we muſt obſerve too, that thoſe who do ſo, are never thoſe who contribute, in any degree, to give that company the denomination of good company. They are generally people of low education; for ſwearing, without having a ſingle temptation to plead, is as ſilly, and as illiberal, as it is wicked.

Sneering.

WHATEVER we ſay in company, if we ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a ſilly diſconcerted grin, it will be ill received. If we mutter it, or utter it indiſtinctly, and ungracefully, it will be ſtill worſe received.

Talk not of your own nor other perſons' private affairs.

NEVER talk of your own or other people's domeſtic affairs; yours are nothing to them, but tedious; theirs are nothing to you. It is a tender ſubject; and it is a chance if you do not touch ſomebody or other's ſore place. In this caſe, there is no truſting to ſpecious appearances, which are often ſo contrary to the real ſituation of things between men and their wives, parents and their children, ſeeming friends, &c. that, with the beſt intentions in the world, we very often make ſome very diſagreeable blunders.

Explicitneſs.

NOTHING makes a man look ſillier, in company, than a joke or pleaſantry not reliſhed, or not underſtood; and, if he meets with a profound ſilence when he expected a general applauſe; or, what is ſtill worſe, if he is deſired to explain the joke or

bon

bon mot, his awkward and embarraſſed ſituation is eaſier imagined than deſcribed.

Secrecy.

BE careful how you repeat in one company what you hear in another. Things ſeemingly indifferent may, by circulation, have much graver conſequences than may be imagined. There is a kind of general tacit truſt in converſation, by which a man is engaged not to report any thing out of it, though he is not immediately enjoined ſecrecy. A retailer of this kind draws himſelf into a thouſand ſcrapes and diſcuſſions, and is ſhily and indifferently received wherever he goes.

Adapt your converſation to the company.

ALWAYS adapt your converſation to the people you are converſing with; for I ſuppoſe you would not talk upon the ſame ſubject, and in the ſame manner, to a biſhop, a philoſopher, a captain, and a woman.

Never ſuppoſe yourſelf the ſubject or laugh of the company.

PEOPLE of an ordinary, low education, when they happen to fall into good company, imagine themſelves the only object of its attention: if the company whiſpers, it is, to be ſure, concerning them; if they laugh, it is at them; and if any thing ambiguous, that by the moſt forced interpretation can be applied to them, happens to be ſaid, they are convinced that it was meant at them; upon which they grow out of countenance firſt, and then angry. This miſtake is very well ridiculed in the Stratagem,

Stratagem, where Scrub ſays, "I am ſure they talked of "me, for they laughed conſumedly." A well-bred man ſeldom thinks, but never ſeems to think, himſelf ſlighted, under-valued, or laughed at in company, unleſs where it is ſo plainly marked out, that his honour obliges him to reſent it in a proper manner. On the contrary, a vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and teſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhowing what he calls a proper ſpirit, and aſſerting himſelf. The converſation of a vulgar man alſo always favours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood; all which he relates with emphaſis, as intereſting matters. He is a man goſſip.

Seriouſneſs.

A CERTAIN degree of exterior ſeriouſneſs in looks and motions gives dignity, without excluding wit and decent chearfulneſs. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility.

ECONOMY.

A FOOL ſquanders away, without credit or advantage to himſelf, more than a man of ſenſe ſpends with both. The latter employs his money as he does his time, and never ſpends a ſhilling of the one, nor a minute of the other, but in ſomething that is either uſeful or rationally pleaſing to himſelf or others. The former buys whatever he does not want, and does not pay for what he does want. He cannot withſtand the charms of a toy-ſhop: ſnuff-boxes, watches, heads of canes, &c. are his deſtruction. His ſervants and tradeſmen conſpire with his own indolence to cheat him; and, in a very little time, he is aſtoniſhed, in the midſt of all the ridiculous ſuperfluities, to find himſelf in want of all the real comforts and neceſſaries of life.

WITHOUT care and method, the largeſt fortune will not, and with them, almoſt the ſmalleſt will, ſupply all neceſſary expences. As far as you can poſſibly, pay ready money for every thing you buy, and avoid bills. Pay that money too yourſelf, and not through the hands of any ſervant; who always either ſtipulates poundage, or requires a preſent for his good word, as they call it. Where you muſt have bills (as for meat and drink, clothes, &c.) pay them regularly every month, and with your own hand. Never, from a miſtaken economy, buy a thing you do not want, becauſe it is cheap; or, from a ſilly pride, becauſe it is dear. Keep an account, in a book, of all that you receive,

receive, and of all that you pay; for no man who knows what he receives, and what he pays, ever runs out. I do not mean that you ſhould keep an account of the ſhillings and half-crowns which you may ſpend in chair-hire, operas, &c. they are unworthy of the time, and the ink, that they would conſume; leave ſuch *minutiæ* to dull, penny-wiſe fellows: but remember, in economy, as well as in every other part of life, to have the proper attention to proper objects, and the proper contempt for little ones.

FRIENDSHIP.

YOUNG perſons have commonly an unguarded frankneſs about them, which makes them the eaſy prey and bubbles of the artful and the experienced: they look upon every knave, or fool, who tells them that he is their friend, to be really ſo; and pay that profeſſion of ſimulated friendſhip with an indiſcreet and unbounded confidence, always to their loſs, often to their ruin. Beware of theſe proffered friendſhips. Receive them with great civility, but with great incredulity too; and pay them with compliments, but not with confidence. Do not ſuppoſe that people become friends at firſt ſight, or even upon a ſhort acquaintance. Real friendſhip is a ſlow grower; and never thrives, unleſs ingrafted upon a ſtock of known and reciprocal merit.

THERE is another kind of nominal friendſhip among young people, which is warm for the time, but luckily of ſhort duration. This friendſhip is haſtily produced, by their being accidentally thrown together, and purſuing the ſame courſe of riot and debauchery. A fine friendſhip, truly! and well cemented by drunkenneſs and lewdneſs. It ſhould rather be called a conſpiracy againſt morals and good manners, and be puniſhed as ſuch by the civil magiſtrate. However, they have the impudence, and the folly, to call this confederacy a friendſhip. They lend one another money, for bad purpoſes; they engage in quarrels, offenſive and defenſive, for their accomplices; they tell one another all they know, and often more too; when, of a ſudden, ſome accident diſperſes them, and they think no more of each other, unleſs it be to betray and laugh at their imprudent confidence.

WHEN a man uſes ſtrong proteſtations or oaths to make you believe a thing, which is of itſelf ſo probable that the bare ſaying of it would be ſufficient, depend upon it he deceives you, and is highly intereſted in making you believe it, or elſe he would not take ſo much pains.

REMEMBER to make a great difference between companions and friends; for a very complaiſant and agreeable companion may, and often does, prove a very improper and a very dangerous friend. People will, in a great degree, form their opinion of you, upon that which they have of your friends; and there is a

Spaniſh

Spaniſh proverb, which ſays, very juſtly, "Tell me "who you live with, and I will tell you who you are." One may fairly ſuppoſe, that a man, who makes a knave or a fool his friend, has ſomething very bad to do, or to conceal. But, at the ſame time that you carefully decline the friendſhip of knaves and fools, if it can be called friendſhip, there is no occaſion to make either of them your enemies, wantonly and unprovoked; for they are numerous bodies; and I would rather chuſe a ſecure neutrality, than alliance, or war, with either of them. You may be a declared enemy to their vices and follies, without being marked out by them as a perſonal one. Their enmity is the next dangerous thing to their friendſhip.—Have a real reſerve with almoſt every body; and have a ſeeming reſerve with almoſt nobody; for it is very diſagreeable to ſeem reſerved, and very dangerous not to be ſo. Few people find the true medium; many are ridiculouſly myſterious and reſerved upon trifles; and many imprudently communicative of all they know.

GOOD-BREEDING.

GOOD-BREEDING has been very juſtly defined to be "the reſult of much good-ſenſe, ſome good-"nature, and a little ſelf-denial for the ſake of others, "and with a view to obtain the ſame indulgence from "them."

GOOD-BREEDING alone can prepoſſeſs people in our favour at firſt ſight; more time being neceſſary to diſcover greater talents. Good-breeding, however, does not conſiſt in low bows, and formal ceremony; but in an eaſy, civil, and reſpectful behaviour.

INDEED, good-ſenſe, in many caſes, muſt determine good-breeding; for what would be civil at one time, and to one perſon, would be rude at another time, and to another perſon: there are, however, ſome general rules of good-breeding. As for example: To anſwer only Yes, or No, to any perſon, without adding Sir, My Lord, or Madam, (as it may happen) is always extremely rude; and it is equally ſo not to give proper attention and a civil anſwer, when ſpoken to: ſuch behaviour convinces the perſon who is ſpeaking to us, that we deſpiſe him, and do not think him worthy of our attention, or an anſwer.

A WELL-BRED perſon will take care to anſwer with complaiſance when he is ſpoken to; will place himſelf at the lower end of the table, unleſs bid to go higher; will firſt drink to the lady of the houſe, and then to the maſter; he will not eat awkwardly or dirtily, nor fit when others ſtand; and he will do all this with an air of complaiſance, and not with a grave ill-natured look, as if he did it all unwillingly.

THERE is nothing more difficult to attain, or ſo neceſſary to poſſeſs, as perfect good-breeding; which is equally inconſiſtent with a ſtiff formality, an impertinent

tinent forwardneſs, and an awkward baſhfulneſs. A little ceremony is ſometimes neceſſary; a certain degree of firmneſs is abſolutely ſo; and an outward modeſty is extremely becoming.

VIRTUE and learning, like gold, have their intrinſic value; but, if they are not poliſhed, they certainly loſe a great deal of their luſtre: and even poliſhed braſs will paſs upon more people than rough gold. What a number of ſins does the chearful, eaſy, good-breeding of the French frequently cover!

MY Lord Bacon ſays, "That a pleaſing figure is a "perpetual letter of recommendation." It is certainly an agreeable fore-runner of merit, and ſmooths the way for it.

A MAN of good-breeding ſhould be acquainted with the forms and particular cuſtoms of Courts. At Vienna, men always make curtſies, inſtead of bows, to the Emperor; in France, nobody bows to the King, or kiſſes his hand; but in Spain and England, bows are made, and hands are kiſſed. Thus every Court has ſome peculiarity, which thoſe who viſit them ought previouſly to inform themſelves of, to avoid blunders and awkwardneſſes.

VERY few, ſcarcely any, are wanting in the reſpect which they ſhould ſhew to thoſe whom they acknowledge to be infinitely their ſuperiors. The man of faſhion, and of the world, expreſſes it in its fulleſt ex-

tent; but naturally eaſily, and without concern: whereas a man, who is not uſed to keep good company, expreſſes it awkwardly; one ſees that he is not uſed to it, and that it coſts him a great deal: but I never ſaw the worſt-bred man living, guilty of lolling, whiſtling, ſcratching his head, and ſuch-like indecencies, in company that he reſpected. In ſuch companies, therefore, the only point to be attended to is, to ſhew that reſpect, which every body means to ſhow, in an eaſy, unembarraſſed, and graceful manner.

In mixed companies, whoever is admitted to make part of them, is, for the time at leaſt, ſuppoſed to be upon a footing of equality with the reſt; and conſequently, every one claims, and very juſtly, every mark of civility and good-breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly; it is worſe than rudeneſs, it is brutality, to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are intitled, in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and, if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agremens* which are of common right; ſuch as the beſt places,

places, the beſt diſhes, &c. but, on the contrary, always decline them yourſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will, in your turn, enjoy your ſhare of common right.

THE third ſort of good-breeding is local, and is variouſly modified, in not only different countries, but in different towns of the ſame country. But it muſt be founded upon the two former ſorts; they are the matter; to which, in this caſe, Faſhion and Cuſtom only give the different ſhapes and impreſſions. Whoever has the two firſt ſorts, will eaſily acquire this third ſort of good-breeding, which depends ſingly upon attention and obſervation. It is properly the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-breeding. A man of ſenſe, therefore, carefully attends to the local manners of the reſpective places where he is, and takes for his models thoſe perſons whom he obſerves to be at the head of the faſhion and good-breeding. He watches how they addreſs themſelves to their ſuperiors, how they accoſt their equals, and how they treat their inferiors; and lets none of thoſe little niceties eſcape him; which are to good-breeding, what the laſt delicate and maſterly touches are to a good picture; and which the vulgar have no notion of, but by which good judges diſtinguiſh the maſter. He attends even to their air, dreſs, and motions, and imitates them liberally, and not ſervilely; he copies, but does not mimic. Theſe perſonal graces are of very great conſequence. They anticipate the ſentiments, before merit can engage

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the underſtanding; they captivate the heart, and give riſe, I believe, to the extravagant notions of Charms and Philtres. Their effects were ſo ſurpriſing, that they were reckoned ſupernatural.

In ſhort, as it is neceſſary to poſſeſs learning, honour, and virtue, to gain the eſteem and admiration of mankind, ſo politeneſs and good-breeding are equally neceſſary to render us agreeable in converſation and common life. Great talents are above the generality of the world; who neither poſſeſs them themſelves, nor are competent judges of them in others: but all are judges of the leſſer talents, ſuch as civility, affability, and an agreeable addreſs and manner; becauſe they feel the good effects of them, as making ſociety eaſy and agreeable.

To conclude: Be aſſured that the profoundeſt learning, without good-breeding, is unwelcome and tireſome pedantry; that a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; and that a man, who is not well-bred, is full as unfit for buſineſs as for company.

Make, then, good-breeding the great object of your thoughts and actions. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them; and be convinced that good-breeding is to all worldly qualifications, what charity is to all chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it.

GRACES.

THE deſire of pleaſing is at leaſt half the art of doing it; the reſt depends only upon the manner, which attention, obſervation, and frequenting good company will teach. Thoſe who are lazy, careleſs, and indifferent whether they pleaſe or not, we may depend upon it, will never pleaſe. The art of pleaſing is a very neceſſary one to poſſeſs; but a very difficult one to acquire. To do as one would be done by, is the ſureſt method of pleaſing. Obſerve carefully what pleaſes us in others, and probably the ſame things in us will pleaſe others. If we are pleaſed with the complaiſance and attention of others to our humours, our taſtes, or our weakneſſes; the ſame complaiſance and attention on our parts to theirs, will equally pleaſe them. Let us be ſerious, gay, or even trifling, as we find the preſent humour of the company: this is an attention due from every individual to the majority. The art of pleaſing cannot be reduced to a receipt; if it could, that receipt would be worth purchaſing at any price. Good ſenſe and good-nature are the principal ingredients; and our own obſervation, and the good advice of others, muſt give the right colour and taſte to it. Art of pleaſing.

THE graces of the perſon, the countenance, and the way of ſpeaking, are eſſential things: the very ſame thing, ſaid by a genteel perſon, in an engaging way, and gracefully and diſtinctly ſpoken, would pleaſe; which

would ſhock if muttered out by an awkward figure, with a ſullen ſerious countenance. The Poets repreſent Venus as attended by the three Graces, to intimate, that even beauty will not do without. Minerva ought to have three alſo; for, without them, learning has few attractions.

If we examine ourſelves ſeriouſly, why particular people pleaſe and engage us, more than others of equal merit; we ſhall always find that it is becauſe the former have the graces, and the latter not. I have known many a woman, with an exact ſhape, and a ſymmetrical aſſemblage of beautiful features, pleaſe nobody; while others, with very moderate ſhapes and features, have charmed every body. It is certain that Venus will not charm ſo much without her attendant Graces, as they will without her. Among men, how often has the moſt ſolid merit been neglected, unwelcome, or even rejected for want of them! while flimſy parts, little knowledge, and leſs merit, introduced by the Graces, have been received, cheriſhed, and admired.

We proceed now to inveſtigate what theſe Graces are, and to give ſome inſtructions for acquiring them.

Addreſs. A man's fortune is frequently decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntarily into a perſuaſion that he has a merit, which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately

ly prejudiced againſt him; and unwilling to allow him the merit which, it may be, he has. The worſt bred man in Europe, ſhould a Lady drop her fan, would certainly take it up and give it to her; the beſt bred man in Europe could do no more. The difference, however, would be conſiderable: the latter would pleaſe by his graceful addreſs in preſenting it; the former would be laughed at for doing it awkwardly. The carriage of a gentleman ſhould be genteel, and his motions graceful. He ſhould be particularly careful of his manner and addreſs, when he preſents himſelf in company. Let them be reſpectful without meanneſs, eaſy without too much familiarity, genteel without affectation, and inſinuating without any ſeeming art or deſign. Men as well as women are much oftener led by their hearts than by their underſtandings. The way to the heart is, through the ſenſes; pleaſe their eyes and their ears, and the work is half done.

A GENTLEMAN always attends even to the *choice* of his amuſements. If at cards, he will not play at cribbage, all-fours, or putt; or, in ſports of exerciſe, be ſeen at ſkittles, foot-ball, leap-frog, cricket, driving of coaches, &c. for he knows that ſuch an imitation of the manners of the Mob, will indelibly ſtamp him with vulgarity. I cannot likewiſe avoid calling playing upon any muſical inſtrument illiberal in a gentleman. Muſic is uſually reckoned one of the liberal arts, and not unjuſtly; but a man of faſhion who is ſeen piping or fiddling at a concert degrades his own dignity. If you love muſic, hear it; pay fiddlers to play to you, but never

Choice of amuſements.

fiddle yourſelf. It makes a gentleman appear frivolous and contemptible, leads him frequently into bad company, and waſtes that time which might otherwiſe be well employed.

Carving. HOWEVER trifling ſome things may ſeem, they are no longer ſo when above half the world thinks them otherwiſe. Carving, as it occurs at leaſt once in every day, is not below our notice. We ſhould uſe ourſelves to carve adroitly and genteely, without hacking half an hour acroſs a bone, without beſpattering the company with the ſauce, and without overturning the glaſſes into your neighbours pockets. To be awkward in this particular, is extremely diſagreeable and ridiculous. It is eaſily avoided by a little attention and uſe; and a man who tells you gravely that he cannot carve, may as well tell you that he cannot blow his noſe; it is both as eaſy and as neceſſary.

Chit-chat. STUDY to acquire that faſhionable kind of *ſmall talk*, or *chit-chat*, which prevails in all polite aſſemblies, and which, trifling as it may appear, is of uſe in mixed companies, and at table. It turns upon the public events of Europe, and then is at its beſt; very often upon the number, the goodneſs or badneſs, the diſcipline or the cloathing of the troops of different princes; ſometimes upon the families, the marriages, the relations of princes and conſiderable people; and ſometimes the magnificence of public entertainments, balls, maſquerades, &c. Upon ſuch occaſions, likewiſe, it is not amiſs to know how to

parler

parler cuiſine, and to be able to diſſert upon the growth and flavour of wines. Theſe, it is true, are very little things; but they are little things that occur very often, and therefore ſhould be ſaid *avec gentilleſſe et grace*.

Cleanlineſs.

THE perſon ſhould be accurately clean; the teeth, hands, and nails, ſhould be particularly ſo; a dirty mouth has real ill conſequences to the owner, for it infallibly cauſes the decay, as well as the intolerable pain of the teeth; and is very offenſive, for it will moſt inevitably ſtink. Nothing looks more ordinary, vulgar, and illiberal, than dirty hands, and ugly, uneven, and ragged nails; the ends of which ſhould be kept ſmooth and clean (not tipped with black), and ſmall ſegments of circles; and every time that the hands are wiped, rub the ſkin round the nails backwards, that it may not grow up, and ſhorten them too much. Upon no account whatever put your fingers in your noſe or ears. It is the moſt ſhocking, naſty, vulgar rudeneſs, that can be offered to company. The ears ſhould be waſhed well every morning, and in blowing the noſe, never look at it afterwards.

THESE things may, perhaps, appear too inſignificant to be mentioned; but when it is remembered that a thouſand little nameleſs things, which every one feels but no one can deſcribe, conſpire to form that *whole* of pleaſing, I think we ought not to call them trifling. Beſides, a clean ſhirt and a clean perſon are as neceſſary to health, as not to offend other people. I have ever held it as a maxim, and which I have lived to ſee verified,

fied, That a man who is negligent at twenty, will be a ſloven at forty, and intolerable at fifty years of age.

Compliments. ATTEND to the compliments of congratulation, or condolance, that you hear a well-bred man make to his ſuperiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they all conſpire in the main point of pleaſing. There is a certain diſtinguiſhing diction of a man of faſhion: he will not content himſelf with ſaying, like John Trott, to a new-married man, "Sir, I "wiſh you much joy;" or to a man who has loſt his ſon, "Sir, I am ſorry for your loſs;" and both with a countenance equally unmoved: but he will ſay in effect the ſame thing, in a more elegant and leſs trivial manner, and with a countenance adapted to the occaſion. He will advance with warmth, vivacity, and a chearful countenance, to the new-married man, and embracing him, perhaps ſay to him, "If you do juſtice to my "attachment to you, you will judge of the joy that I "feel upon this occaſion, better than I can expreſs it, "&c." To the other in affliction he will advance ſlowly, with a grave compoſure of countenance, in a more deliberate manner, and with a lower voice perhaps ſay, "I hope you do me the juſtice to be convinced, that "I feel whatever you feel, and ſhall ever be affected "where you are concerned."

Diction. THERE is a certain language of converſation, a faſhionable diction, of which every gentleman ought to be perfectly maſter, in whatever

ever language he ſpeaks. The French attend to it carefully, and with great reaſon; and their language, which is a language of phraſes, helps them out exceedingly. That delicacy of diction is characteriſtical of a man of faſhion and good company.

Dreſs and dancing.

DRESS is one of the various ingredients that contribute to the art of pleaſing, and therefore an object of ſome attention; for we cannot help forming ſome opinion of a man's ſenſe and character from his dreſs. All affectation in dreſs implies a flaw in the underſtanding. Men of ſenſe carefully avoid any particular character in their dreſs; they are accurately clean for their own ſake, but all the reſt is for the ſake of other people. A man ſhould dreſs as well, and in the ſame manner, as the people of ſenſe and faſhion of the place where he is: if he dreſſes more than they, he is a fop; if he dreſſes leſs, he is unpardonably negligent: but, of the two, a young fellow ſhould be rather too much than too little dreſſed; the exceſs of that ſide will wear off, with a little age and reflection.

THE difference in dreſs between a man and a fop, is, that the fop values himſelf upon his dreſs; and the man of ſenſe laughs at it, at the ſame time that he knows he muſt not neglect it: there are a thouſand fooliſh cuſtoms of this kind, which, as they are not criminal, muſt be complied with, and even chearfully, by men of ſenſe. Diogenes the Cynic was a wiſe man for deſpiſing them, but a fool for ſhewing it.

We ſhould not attempt to rival, or to excel a fop in dreſs, but it is neceſſary to dreſs, to avoid ſingularity and ridicule. Great care ſhould be taken to be always dreſſed like the reaſonable people of our own age in the place where we are, whoſe dreſs is never ſpoken of one way or another, as neither too negligent, or too much ſtudied.

Awkwardness of carriage is very alienating, and a total negligence of dreſs and air, an impertinent inſult upon cuſtom and faſhion. Women have great influence as to a man's faſhionable character; and an awkward man will never have their votes, which are very numerous, and oftener counted than weighed.

When we are once well-dreſſed for the day, we ſhould think no more of it afterwards; and, without any ſtiffneſs for fear of diſcompoſing that dreſs, we ſhould be as eaſy and natural as if we had no cloaths on at all.

Dancing, likewiſe, though a ſilly trifling thing, is one of thoſe eſtabliſhed follies which people of ſenſe are ſometimes obliged to conform to; and if they do, they ſhould be able to perform it well.

In dancing, the motion of the arms ſhould be particularly attended to, as theſe decide a man's being genteel or otherwiſe, more than any other part of the body. A twiſt or ſtiffneſs in the wriſt will make any man look awkward. If a man dances well from the waiſt

waiſt upwards, wears his hat well, and moves his head properly, he dances well. Coming into a room and preſenting yourſelf to a company ſhould be alſo attended to, as this always gives the firſt impreſſion, which is often indelible. Thoſe who preſent themſelves well, have a certain dignity in their air, which, without the leaſt ſeeming mixture of pride, at once engages and is reſpected.

Drinking of healths.

DRINKING of healths is now growing out of faſhion, and is deemed unpolite in good company. Cuſtom once had rendered it univerſal, but the improved manners of the age now conſider it as abſurd and vulgar. What can be more rude or ridiculous than to interrupt perſons at their meals with an unneceſſary compliment? Abſtain, then, from this ſilly cuſtom where you find it diſuſed; and uſe it only at thoſe tables where it continues general.

Aſſurance.

A STEADY aſſurance is too often improperly ſtiled impudence. For my part, I ſee no impudence, but, on the contrary, infinite utility and advantage, in preſenting one's ſelf with the ſame coolneſs and unconcern in any and every company: till one can do that, I am very ſure that one can never preſent one's ſelf well. Whatever is done under concern and embarraſſment, muſt be ill done; and, till a man is abſolutely eaſy and unconcerned in every company, he will never be thought to have kept good, nor be very welcome in it. Aſſurance and intrepidity, under

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der the white banner of ſeeming modeſty, clear the way to merit, that would otherwiſe be diſcouraged by difficulties in its journey; whereas barefaced impudence is the noiſy and bluſtering harbinger of a worthleſs and ſenſeleſs uſurper.

Hurry. A MAN of ſenſe may be in haſte, but can never be in a hurry, becauſe he knows, that whatever he does in a hurry he muſt neceſſarily do very ill. He may be in haſte to diſpatch an affair, but he will take care not to let that haſte hinder his doing it well. Little minds are in a hurry, when the object proves (as it commonly does) too big for them; they run, they hare, they puzzle, confound, and perplex themſelves; they want to do every thing at once, and never do it at all. But a man of ſenſe takes the time neceſſary for doing the thing he is about well; and his haſte to diſpatch a buſineſs, only appears by the continuity of his application to it: he purſues it with a cool ſteadineſs, and finiſhes it before he begins any other.

Laughter. FREQUENT and loud laughter is the characteriſtic of folly and ill-manners: it is the manner in which the mob expreſs their ſilly joy at ſilly things; and they call it being merry. In my mind, there is nothing ſo illiberal, and ſo ill-bred, as audible laughter. True wit, or ſenſe, never yet made any body laugh; they are above it: they pleaſe the mind, and give a chearfulneſs to the countenance. But it

it is low buffoonery, or ſilly accidents, that always excite laughter; and that is what people of ſenſe and breeding ſhould ſhow themſelves above. A man's going to ſit down, in the ſuppoſition that he has a chair behind him, and falling down upon his breech for want of one, ſets a whole company a-laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is. Not to mention the diſagreeable noiſe that it makes, and the ſhocking diſtortion of the face that it occaſions.

MANY people, at firſt from awkwardneſs, have got a very diſagreeable and ſilly trick of laughing whenever they ſpeak: and I know men of very good parts, who cannot ſay the commoneſt thing without laughing; which makes thoſe, who do not know them, take them at firſt for natural fools.

IT is of the utmoſt importance to write letters well; as this is a talent which daily occurs, as well in buſineſs as in pleaſure; and inaccuracies in orthography, or in ſtyle, are never pardoned but in ladies; nor is it hardly pardonable in them. The Epiſtles of Cicero are the moſt perfect models of good-writing. Letter-writing.

LETTERS ſhould be eaſy and natural, and convey to the perſons to whom we ſend them, juſt what we would ſay to thoſe perſons if we were preſent with them.

THE

THE beſt models of Letter-Writing are Cicero, Cardinal d'Oſſat, Madame Sevigné, and Compte Buſſy Rabutin. Cicero's Epiſtles to Atticus, and to his familiar friends, are the beſt examples in the friendly and the familiar ſtyle. The ſimplicity and clearneſs of the Letters of Cardinal d'Oſſat ſhew how letters of buſineſs ought to be written. For gay and amuſing letters, there are none that equal Compte Buſſy's, and Madame Sevigné's. They are ſo natural, that they ſeem to be the extempore converſations of two people of wit, rather than letters.

NEATNESS in folding up, ſealing, and directing letters, is by no means to be neglected. There is ſomething in the exterior even of a letter, that may pleaſe or diſpleaſe, and conſequently deſerves ſome attention.

Nickname. THEHE is nothing that a young man at his firſt appearance in the world, has more reaſon to dread, and therefore ſhould take more pains to avoid, than having any ridicule fixed on him. In the opinion even of the moſt rational men, it will degrade him, but ruin him with the reſt. Many a man has been undone by acquiring a ridiculous nick-name. The cauſes of nick-names among well-bred men, are generally the little defects in manner, elocution, air, or addreſs. To have the appellation of muttering, awkward, ill-bred, abſent, left-legged, annexed always to your name, would injure you more than you imagine; avoid then theſe little defects, and you may ſet ridicule at defiance.

To

To acquire a graceful utterance, read aloud to ſome friend every day, and beg of him to interrupt and correct you whenever you read too faſt, do not obſerve the proper ſtops, lay a wrong emphaſis, or utter your words unintelligibly. You may even read aloud to yourſelf, and tune yout utterance to your own ear. Take care to open your teeth when you read or ſpeak, and articulate every word diſtinctly; which laſt cannot be done but by ſounding the final letter. But above all, ſtudy to vary your voice according to the ſubject, and avoid a monotony. Daily attention to theſe articles will, in a little time, render them eaſy and habitual to you. Pronunciation and ſpeaking.

THE voice and manner of ſpeaking, too, are not to be neglected: ſome people almoſt ſhut their mouths when they ſpeak, and mutter ſo, that they are not to be underſtood; others ſpeak ſo faſt, and ſputter, that they are not to be underſtood neither; ſome always ſpeak as loud as if they were talking to deaf people; and others ſo low, that one cannot hear them. All theſe habits are awkward and diſagreeable, and are to be avoided by attention: they are the diſtinguiſhing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how neceſſary it is to mind all theſe little things; for I have ſeen many people, with great talents, ill-received, for want of having theſe talents; and others well-received, only from their little talents, and who had no great ones.

Spelling. ORTHOGRAPHY, or ſpelling well, is ſo abſolutely neceſſary for a man of letters, or a gentleman, that one falſe ſpelling may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great meaſure, to preſerve you from expoſing yourſelf by falſe ſpelling; for books are generally well-ſpelled, according to the orthography of the times. Sometimes words, indeed, are ſpelled differently by different authors, but thoſe inſtances are rare; and where there is only one way of ſpelling a word, ſhould you ſpell it wrong, you will be ſure to be ridiculed. Nay, a *woman* of a tolerable education would deſpiſe and laugh at her lover, if he ſhould ſend her an ill-ſpelled *billet-doux*.

Style. STYLE is the dreſs of thoughts; and let them be ever ſo juſt, if your ſtyle is homely, coarſe, and vulgar, they will appear to as much diſadvantage, and be as ill-received, as your perſon, though ever ſo well proportioned, would, if dreſſed in rags, dirt, and tatters. It is not every underſtanding that can judge of matter; but every ear can and does judge, more or leſs, of ſtyle.

MIND your diction, in whatever language you either write or ſpeak; contract a habit of correctneſs and elegance. Conſider your ſtyle, even in the freeſt converſation, and moſt familiar letters. After, at leaſt, if not before you have ſaid a thing, reflect if you could not have ſaid it better.

EVERY

Writing.

EVERY man who has the uſe of his eyes and his right hand, can write whatever hand he pleaſes. Nothing is ſo ungentleman-like as a ſchool-boy's ſcrawl. I do not deſire you to write a ſtiff formal hand, like that of a ſchool-maſter, but a genteel, legible and liberal character, and to be able to write [illegible] As to the correctneſs and elegancy of your writing, attention to grammar does the one, and to the beſt authors, the other. Epiſtolary correſpondence ſhould be eaſy and natural, and convey to the perſons juſt what we would ſay if we were with them.

Vulgar expreſſions.

VULGARISM in language is a certain characteriſtic of bad company, and a bad education. Proverbial expreſſions, and trite ſayings, are the flowers of the rhetoric of a vulgar man. Would he ſay, that men differ in their taſtes; he both ſupports and adorns that opinion, by the good old ſaying, as he reſpectfully calls it, that "What is one man's "meat is another man's poiſon." If any body attempts being *ſmart*, as he calls it, upon him; he gives them *tit for tat*, aye, that he does. He has always ſome favourite word for the time being; which, for the ſake of uſing often, he commonly abuſes: ſuch as *vaſtly* angry, *vaſtly* kind, *vaſtly* handſome, and *vaſtly* ugly. Even his pronunciation of proper words carries the mark of the beaſt along with it. He calls the earth *yearth*; he is *obleiged*, not *obliged* to you. He goes *to wards*, and not *towards* ſuch a place. He ſometimes affects hard words, by way of ornament, which

he always mangles like a learned woman. A man of faſhion never has recourſe to proverbs, and vulgar aphoriſms; uſes neither favourite words nor hard words; but takes great care to ſpeak very correctly and grammatically, and to pronounce properly; that is, according to the uſage of the beſt companies.

Cautions againſt ſundry odd habits.

HUMMING a tune within ourſelves, drumming with our fingers, making a noiſe with our feet, and ſuch awkward habits, being all breaches of good manners, are therefore indications of our contempt for the perſons preſent, and conſequently ſhould not be practiſed.

EATING very quick, or very ſlow, is characteriſtic of vulgarity: the former infers poverty; the latter, if abroad, that you are diſguſted with your entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourſelf. Eating ſoup with your noſe in the plate is alſo vulgar. So likewiſe is ſmelling to the meat while on the fork, before you put it in your mouth. If you diſlike what is ſent upon your plate, leave it; but never by ſmelling to, or examining, it, appear to tax your friend with placing unwholeſome proviſions before you.

SPITTING on the floor or carpet is a filthy practice, and which, were it to become general, would render it as neceſſary to change the carpets as the table-cloths. Not to add, it will induce our acquaintance to ſuppoſe, that we have not been uſed to genteel furniture; for

for which reaſon alone, if for no other, a man of liberal education ſhould avoid it.

To conclude this article: Never walk faſt in the ſtreets, which is a mark of vulgarity, ill-befitting the character of a gentleman or a man of faſhion, though it may be tolerable in a tradeſman.

To ſtare any perſon full in the face, whom you may chance to meet, is an act alſo of ill-breeding; it would ſeem to beſpeak as if you ſaw ſomething wonderful in his appearance, and is therefore a tacit reprehenſion.

KEEP yourſelf free, likewiſe, from all odd tricks or habits; ſuch as ſcratching yourſelf, putting your fingers to your mouth, noſe, and ears, thruſting out your tongue, ſnapping your fingers, biting your nails, rubbing your hands, ſighing aloud, an affected ſhivering of your body, gaping, and many others, which I have noticed before; all which are imitations of the manners of the mob, and degrading to a gentleman.

KNOWLEDGE OF THE WORLD.

WE ſhould endeavour to hoard up, while we are young, a great ſtock of knowledge; for though during that time of diſſipation we may not have occaſion to ſpend much of it, yet a time will come when we ſhall want it to maintain us.

THE knowledge of the world is only to be acquired in the world, and not in a cloſet. Books alone will never teach it you; but they will ſuggeſt many things to your obſervation, which might otherwiſe eſcape you; and your own obſervations upon mankind, when compared with thoſe which you will find in books, will help you to fix the true point.

To know mankind well, requires full as much attention and application as to know books, and, it may be, more ſagacity and diſcernment. I am, at this time, acquainted with many elderly people, who have all paſſed their whole lives in the great world, but with ſuch levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourſelf, therefore, with the thoughts that you can acquire this knowledge in the frivolous chit-chat of idle companies: no, you muſt go much deeper than that. You muſt look into people, as well as at them. Search therefore, with the greateſt care, into the characters of all thoſe whom you converſe with; endeavour to diſcover their predominant paſſions, their prevailing weakneſſes, their vanities, their follies, and their humours; with all the right and wrong, wiſe and ſilly ſprings of human actions, which make ſuch inconſiſtent and whimſical beings of us rational creatures.

THERE are no perſons ſo inſignificant and inconſiderable, but may, ſome time or other, and in ſomething or other, have it in their power to be of uſe to you; which they certainly will not, if you have once ſhown them

them contempt. Wrongs are often forgiven, but contempt never is. Our pride remembers it for ever. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes; and if you hint to a man, that you think him ſilly, ignorant, or even ill-bred or awkward, he will hate you more, and longer, than if you tell him, plainly, that you think him a rogue.

NOTHING is more inſulting, than to take pains to make a man feel a mortifying inferiority in knowledge, rank, fortune, &c. In the firſt, it is both ill-bred and ill-natured, and in the two latter articles, it is unjuſt, they not being in his power. Good-breeding and good-nature incline us rather to raiſe people up to ourſelves, than to mortify and depreſs them. Beſides, it is making ourſelves ſo many friends, inſtead of ſo many enemies. A conſtant attention to pleaſe, is a moſt neceſſary ingredient in the art of pleaſing: it flatters the ſelf-love of thoſe to whom it is ſhewn; it engages and captivates, more than things of much greater importance. Every man is, in ſome meaſure, obliged to diſcharge the ſocial duties of life; but theſe attentions are voluntary acts, the free-will offerings of good-breeding and good-nature; they are received, remembered, and returned as ſuch. Women, in particular, have a right to them; and any omiſſion in that reſpect is downright ill-breeding.

We ſhould never yield to that temptation, which to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhewing our own ſuperiority. We may, by that means, get the laugh on our ſide for the preſent; but we ſhall make enemies by it for ever; and even thoſe who laugh with us, will, upon reflection, fear and deſpiſe us: it is ill-natured, and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If we have wit, we ſhould uſe it to pleaſe, and not to hurt: we may ſhine, like the ſun in the Temperate Zones, without ſcorching.

There are many inoffenſive arts which are neceſſary in the courſe of the world, and which he who practiſes the earlieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits and vivacity of youth are apt to neglect them as uſeleſs, or reject them as troubleſome: but ſubſequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of theſe things is the maſtery of one's temper, and that coolneſs of mind, and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments by which we are inwardly moved or agitated; and the diſcovery of which gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance,

countenance, or agreeable ones without ſudden burſts of joy, and expanſion of countenance, is at the mercy of every artful knave, or pert coxcomb: the former will provoke or pleaſe you by deſign, to catch unguarded words or looks; by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves.

If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs, (for I ſee no difference between them, but in their duration) reſolve within yourſelf, at leaſt, never to ſpeak one word while you feel that emotion within you.

In ſhort, make yourſelf abſolute maſter of your temper, and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and, as a man of ſenſe never attempts impoſſibilities, on one hand, on the other, he is never diſcouraged by difficulties: on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered,

tered, ſome intimidated, and ſome teazed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen: every man has his *mollia tempora*, but that is far from being all day long; and you would chuſe your time very ill, if you applied to a man about one buſineſs, when his head was full of another, or when his heart was full of grief, anger, or any other diſagreeable ſentiment.

In order to judge of the inſide of others, ſtudy your own; for men in general are very much alike; and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame; and whatever engages or diſguſts, pleaſes or offends you, in others, will, *mutatis mutandis*, engage, diſguſt, pleaſe, or offend others, in you. Obſerve, with the utmoſt attention, all the operations of your own mind, the nature of your paſſions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For inſtance: Do you find yourſelf hurt and mortified, when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly take great care not to make a perſon, whoſe good will, good word, intereſt, eſteem, or friendſhip, you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them where you wiſhed to engage and pleaſe? Surely not; and I hope you

you wiſh to engage and pleaſe, almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*, and the malicious applauſe with which it is commonly received, have made people who can ſay them, and, ſtill oftener, people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When ſuch things, then, ſhall happen to be ſaid at your expence, (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they excite in you; and conſider whether it can be prudent, by the ſame means, to excite the ſame ſentiments in others againſt you. It is a decided folly, to loſe a friend for a jeſt; but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant at you, but to diſſemble and conceal whatever degree of anger you may feel inwardly; and, ſhould they be ſo plain that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing in ſeeming good-humour: but by no means reply in the ſame way; which only ſhows that you are hurt, and publiſhes the victory which you might have concealed. Should the thing ſaid, indeed, injure your honour or moral character, remember there are but two alternatives for a gentleman and a man of parts—extreme politeneſs, or a duel.

If a man notoriouſly and deſignedly inſults and affronts you, knock him down; but if he only injures you, your beſt revenge is to be extremely civil to him in your outward behaviour, though at the ſame time you counterwork him, and return him the compliment, perhaps with intereſt. This is not perfidy nor diſſimulation; it would be ſo, if you were, at the ſame time, to make profeſſions of eſteem and friendſhip to this man; which I by no means recommend, but, on the contrary, abhor. All acts of civility are, by common conſent, underſtood to be no more than a conformity to cuſtom, for the quiet and conveniency of ſociety, the *agremens* of which are not to be diſturbed by private diſlikes and jealouſies. Only women and little minds pout and ſpar for the entertainment of the company, that always laughs at, and never pities them. For my own part, though I would by no means give up any point to a competitor, yet I would pique myſelf upon ſhowing him rather more civility than to another man. In the firſt place, this behaviour infallibly makes all the laughers of your ſide, which is a conſiderable party; and in the next place, it certainly pleaſes the object of the competition, be it either man or woman; who never fail to ſay, upon ſuch an occaſion, that "they muſt own "you have behaved yourſelf very handſomely in the "whole affair."

In ſhort, let this be one invariable rule of your conduct: Never to ſhow the leaſt ſymptom of reſentment, which you cannot, to a certain degree, gratify; but always to ſmile where you cannot ſtrike. There would

would be no living in the world, if one could not conceal, and even diſſemble the juſt cauſes of reſentment, which one meets with every day in active and buſy life. Whoever cannot maſter his humour, ſhould leave the world, and retire to ſome hermitage, in an unfrequented deſart. By ſhowing an unavailing and ſullen reſentment, you authorize the reſentment of thoſe who can hurt you, and whom you cannot hurt; and give them that very pretence, which perhaps they wiſhed for, of breaking with and injuring you; whereas the contrary behaviour would lay them under the reſtraints of decency, at leaſt; and either ſhackle or expoſe their malice. Beſides, captiouſneſs, ſullenneſs, and pouting, are moſt exceedingly illiberal and vulgar.

THOUGH men are all of one compoſition, the ſeveral ingredients are ſo differently proportioned in each individual, that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals, then; and if you take (as you ought to do) their outlines from their prevailing paſſion, ſuſpend your laſt finiſhing ſtrokes till you have attended to and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the honeſteſt man of the world: do not diſpute it; you might be thought envious or ill-natured: but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation, in his power. This

honeſt

honeſt man may happen to be your rival in power, in intereſt, or in love; three paſſions that often put honeſty to moſt ſevere trials, in which it is too often caſt: but firſt analyſe this honeſt man yourſelf; and then, only, you will be able to judge, how far you may, or may not, with ſafety, truſt him.

If you would particularly gain the affection and friendſhip of particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakneſs, which every body has; and do juſtice to the one, and ſomething more than juſtice to the other. Men have various objects in which they may excel, or at leaſt would be thought to excel; and, though they love to hear juſtice done to them, where they know that they excel, yet they are moſt and beſt flattered upon thoſe points where they wiſh to excel, and yet are doubtful whether they do or not. As for example: Cardinal Richlieu, who was undoubtedly the ableſt ſtateſman of his time, or perhaps of any other, had the idle vanity of being thought the beſt poet too; he envied the great Corneille his reputation, and ordered a criticiſm to be written upon the *Cid*. Thoſe, therefore, who flattered ſkilfully, ſaid little to him of his abilities in ſtate affairs, or at leaſt but *en paſſant*, and as it might naturally occur. But the incenſe which they gave him, the ſmoke of which, they knew, would turn his head in their favour, was as a *bel eſprit* and a poet. Why? Becauſe he was ſure of one excellency, and diſtruſtful as to the other.

You will eaſily diſcover every man's prevailing vanity, by obſerving his favourite topic of converſation; for every man talks moſt of what he has moſt a mind to be thought to excel in. Touch him but there, and you touch him to the quick.

Women have, in general, but one object, which is their beauty; upon which ſcarce any flattery is too groſs for them to ſwallow. Nature has hardly formed a woman ugly enough to be inſenſible to flattery upon her perſon; if her face is ſo ſhocking, that ſhe muſt, in ſome degree, be conſcious of it, her figure and her air, ſhe truſts, make ample amends for it. If her figure is deformed, her face, ſhe thinks, counterbalances it. If they are both bad, ſhe comforts herſelf, that ſhe has graces; a certain manner; a *je ne ſcais quoi*, ſtill more engaging than beauty. This truth is evident, from the ſtudied and elaborate dreſs of the uglieſt women in the world. An undoubted, unconteſted, conſcious Beauty is, of all women, the leaſt ſenſible of flattery upon that head; ſhe knows it is her due, and is therefore obliged to nobody for giving it her. She muſt be flattered upon her underſtanding; which though ſhe may poſſibly not doubt of herſelf, yet ſhe ſuſpects that men may diſtruſt.

Do not miſtake me, and think that I mean to recommend to you abject and criminal flattery: no, flatter nobody's vices or crimes: on the contrary, abhor and diſcourage them. But there is no living in the world without a complaiſant indulgence for people's weakneſſes,

and

and innocent, though ridiculous vanities. If a man has a mind to be thought wiſer, and a woman handſomer, than they really are, their error is a comfortable one to themſelves, and an innocent one with regard to other people; and I would rather make them my friends, by indulging them in it, than my enemies, by endeavouring (and that to no purpoſe) to undeceive them.

SUSPECT, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay ſuſpect them; for they are commonly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known Saints really religious, Bluſterers really brave, Reformers of manners really honeſt, and Prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right as to the great outlines of characters, is always wrong in ſome particulars.

BE upon your guard againſt thoſe who, upon very ſlight acquaintance, obtrude their unaſked and unmerited friendſhip and confidence upon you; for they probably cram you with them only for their own eating: but, at the ſame time, do not roughly reject them upon that general ſuppoſition. Examine further, and ſee whether thoſe unexpected offers flow from a warm heart and a ſilly head, or from a deſigning head and a cold heart; for knavery and folly have often the ſame ſymptoms. In the firſt caſe, there is no danger in accepting them,—

valeant

valeant quantum valere poſſunt. In the latter caſe, it may be uſeful to ſeem to accept them, and artfully to turn the battery upon him who raiſed it.

IF a man uſes ſtrong oaths or proteſtations, to make you believe a thing, which is of itſelf ſo likely and probable that the bare ſaying of it would be ſufficient, depend upon it he lies, and is highly intereſted in making you believe it; or elſe he would not take ſo much pains.

THERE is an incontinency of friendſhip among young fellows, who are aſſociated by their mutual pleaſures only; which has, very frequently, bad conſequences. A parcel of warm hearts and unexperienced heads, heated by convivial mirth, and poſſibly a little too much wine, vow, and really mean at the time, eternal friendſhips to each other, and indiſcreetly pour out their whole ſouls in common, and without the leaſt reſerve. Theſe confidences are as indiſcreetly repealed as they were made: for new pleaſures and new places ſoon diſſolve this ill-cemented connection; and then very ill uſes are made of theſe raſh confidences. Bear your part, however, in young companies; nay, excel, if you can, in all the ſocial and convivial joy and feſtivity that become youth. Truſt them with your love-tales, if you pleaſe; but keep your ſerious views ſecret. Truſt thoſe only to ſome tried friend, more experienced than yourſelf, and who, being in a different walk of life from you, is not likely to become your rival; for I would not adviſe you to depend ſo much upon the

heroic virtue of mankind, as to hope, or believe, that your competitor will ever be your friend, as to the object of that competition.

A SEEMING ignorance is very often a moſt neceſſary part of worldly knowledge. It is, for inſtance, commonly adviſeable to ſeem ignorant of what people offer to tell you; and, when they ſay, Have not you heard of ſuch a thing? to anſwer, No; and to let them go on, though you know it already. Some have a pleaſure in telling it, becauſe they think they tell it well; others have a pride in it, as being the ſagacious diſcoverers; and many have a vanity in ſhowing that they have been, though very undeſervedly, truſted: all theſe would be diſappointed, and conſequently diſpleaſed, if you ſaid, Yes. Seem always ignorant (unleſs to one moſt intimate friend) of all matters of private ſcandal and defamation, though you ſhould hear them a thouſand times; for the parties affected always look upon the receiver to be almoſt as bad as the thief: and whenever they become the topic of converſation, ſeem to be a ſceptic, though you are really a ſerious believer; and always take the extenuating part. But all this ſeeming ignorance ſhould be joined to thorough and extenſive private informations: and, indeed, it is the beſt method of procuring them; for moſt people have ſuch a vanity in ſhewing a ſuperiority over others, though but for a moment, and in the mereſt trifles, that they will tell you what they ſhould not, rather than not ſhow that they can tell what you did not know; beſides that ſuch ſeeming ignorance will make you paſs for incurious, and conſequently undeſigning.

deſigning. However, fiſh for facts, and take pains to be well informed of every thing that paſſes; but fiſh judiciouſly, and not always, nor indeed often, in the ſhape of direct queſtions; which always put people upon their guard, and, often repeated, grow tireſome. But ſometimes take the things that you would know, for granted; upon which ſomebody will, kindly and officiouſly, ſet you right: ſometimes ſay, that you have heard ſo and ſo; and at other times ſeem to know more than you do, in order to know all that you want: but avoid direct queſtioning as much as you can.

HUMAN nature is the ſame all over the world; but its operations are ſo varied by education and habit, that one muſt ſee it in all its dreſſes, in order to be intimately acquainted with it. The paſſion of ambition, for inſtance, is the ſame in a courtier, a ſoldier, or an eccleſiaſtic; but from their different educations and habits, they will take very different methods to gratify it. Civility, which is a diſpoſition to accommodate and oblige others, is eſſentially the ſame in every country; but good-breeding, as it is called, which is the manner of exerting that diſpoſition, is different in almoſt every country, and merely local; and every man of ſenſe imitates and conforms to that local good-breeding of the place which he is at.—A conformity and flexibility of manners is neceſſary in the courſe of the world; that is, with regard to all things which are not wrong in themſelves. The *verſatile ingenium* is the moſt uſeful of all. It can turn itſelf inſtantly from one object to another, aſſuming the proper manner for each. It can be ſerious with the

grave, chearful with the gay, and trifling with the frivolous.

INDEED, nothing is more engaging than a chearful and eaſy conformity to people's particular manners, habits, and even weakneſſes; nothing (to uſe a vulgar expreſſion) ſhould come amiſs to a young fellow. He ſhould be, for good purpoſes, what Alcibiades was commonly for bad ones—a Proteus, aſſuming with eaſe, and wearing with chearfulneſs, any ſhape. Heat, cold, luxury, abſtinence, gravity, gaiety, ceremony, eaſineſs, learning, trifling, buſineſs, and pleaſure, are modes which he ſhould be able to take, lay aſide, or change occaſionally, with as much eaſe as he would take or lay aſide his hat.

YOUNG men are apt to think that every thing is to be carried by ſpirit and vigour; that art is meanneſs, and that verſatility and complaiſance are the refuge of puſillanimity and weakneſs. This moſt miſtaken opinion gives an indelicacy, an abruptneſs, and a roughneſs, to the manners. Fools, who can never be undeceived, retain them as long as they live: reflection, with a little experience, makes men of ſenſe ſhake them off ſoon. When they come to be a little better acquainted with themſelves, and with their own ſpecies, they diſcover, that plain right reaſon is, nine times in ten, the fettered and ſhackled attendant of the triumph of the heart and the paſſions; conſequently, they addreſs themſelves nine times in ten to the conqueror, not to the conquered: and conquerors, you know, muſt be applied

applied to in the gentleſt, the moſt engaging, and the moſt inſinuating manner.

BUT, unfortunately, young men are as apt to think themſelves wiſe enough, as drunken men are to think themſelves ſober enough. They look upon ſpirit to be a much better thing than experience; which they call coldneſs. They are but half miſtaken; for though ſpirit without experience is dangerous, experience without ſpirit is languid and defective. Their union, which is very rare, is perfection: you may join them, if you pleaſe; for all my experience is at your ſervice; and I do not deſire one grain of your ſpirit in return. Uſe them both; and let them reciprocally animate and check each other. I mean here, by the ſpirit of youth, only the vivacity and preſumption of youth; which hinder them from ſeeing the difficulties or dangers of an undertaking; but I do not mean, what the ſilly Vulgar call ſpirit, by which they are captious, jealous of their rank, ſuſpicious of being undervalued, and tart (as they call it) in their repartees, upon the ſlighteſt occaſions. This is an evil and a very ſilly ſpirit, which ſhould be driven out, and transferred to an herd of ſwine.

To conclude: Never neglect or deſpiſe old, for the ſake of new or more ſhining acquaintance; which would be ungrateful on your part, and never forgiven on theirs. Take care to make as many perſonal friends, and as few perſonal enemies, as poſſible. I do not mean, by perſonal friends, intimate and confidential

friends, of which no man can hope to have half a dozen in the whole courſe of his life; but I mean friends, in the common acceptation of the word; that is, people who ſpeak well of you, and who would rather do you good than harm, conſiſtently with their own intereſt, and no farther.

LYING.

NOTHING is more criminal, mean, or ridiculous, than Lying. It is the production either of malice, cowardice, or vanity; but it generally miſſes of its aim in every one of theſe views; for lies are always detected ſooner or later. If we advance a malicious lie, in order to affect any man's fortune or character, we may, indeed, injure him for ſome time; but we ſhall certainly be the greateſt ſufferers in the end: for as ſoon as we are detected, we are blaſted for the infamous attempt; and whatever is ſaid afterwards to the diſadvantage of that perſon, however true, paſſes for calumny. To lie, or to equivocate (which is the ſame thing), to excuſe ourſelves for what we have ſaid or done, and to avoid the danger of the ſhame that we apprehend from it, we diſcover our fear as well as our falſhood; and only increaſe, inſtead of avoiding, the danger and the ſhame; we ſhew ourſelves to be the loweſt and meaneſt of mankind, and are ſure to be always treated as ſuch. If we have the misfortune to be in the wrong, there is ſomething noble in frankly owning it; it is the only way of atoning for it, and the only way to be forgiven. To remove

move a preſent danger, by equivocating, evading, or ſhuffling, is ſomething ſo deſpicable, and betrays ſo much fear, that whoever practiſes them deſerves to be chaſtiſed.

THERE are people who indulge themſelves in another ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offspring of Vanity, begotten upon Folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they never really ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company; they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed, by others. They are always the heroes of their own fables; and think that they gain conſideration, or at leaſt preſent attention, by it. Whereas, in truth, all that they get is ridicule and contempt, not without a good degree of diſtruſt: for one muſt naturally conclude, that he who will tell any lie from idle vanity, will not ſcruple telling a greater for intereſt. Had I really ſeen any thing ſo very extraordinary as to be almoſt incredible, I would keep it to myſelf, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is moſt certain, that the reputation of chaſtity is not ſo neceſſary for a woman, as that of veracity is for a man: and with reaſon; for it is poſſible for a woman

to be virtuous, though not ſtrictly chaſte: but it is not poſſible for a man to be virtuous without ſtrict veracity. The ſlips of the poor women are ſometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart.

NOTHING but truth can carry us through the world, with either our conſcience or our honour unwounded. It is not only our duty, but our intereſt; as a proof of which, it may be obſerved, that the greateſt fools are the greateſt liars. We may ſafely judge of a man's truth by his degree of underſtanding.

DIGNITY OF MANNERS.

A CERTAIN dignity of manners is abſolutely neceſſary, to make even the moſt valuable character either reſpected or reſpectable in the world.

HORSE-PLAY, romping, frequent and loud fits of laughter, jokes, waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe at moſt a merry fellow, and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubs you their dependent and led captain. It gives your inferiors juſt, but troubleſome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other

other account than that of his merit and manners, is never reſpected there, but only made uſe of. We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will aſk another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, mortifying preferences, and exclude all ideas of eſteem and regard. Whoever *is had* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; and conſequently never reſpected, let his merits be what they will.

DIGNITY of manners is not only as different from pride as true courage is from bluſtering, or true wit from joking, but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretenſions of the proud man are oftener treated with ſneer and contempt, than with indignation—as we offer ridiculouſly too little to a tradeſman who aſks ridiculouſly too much for his goods; but we do not haggle with one who only aſks a juſt and reaſonable price.

ABJECT flattery and indiſcriminate aſſentation degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence to other people's, preſerve dignity.

VULGAR,

VULGAR, low expreſſions, aukward motions and addreſs, vilify, as they imply either a very low turn of mind, or low education and low company.

FRIVOLOUS curioſity about trifles, and a laborious attention to little objects, which neither require nor deſerve a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de Retz very ſagaciouſly marked out Cardinal Chigi for a little mind, from the moment that he told him he had wrote three years with the ſame pen, and that it was an excellent good one ſtill.

A CERTAIN degree of exterior ſerioufneſs in looks and motions gives dignity, without excluding wit and decent chearfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon the face, and a whiffling activity of the body, are ſtrong indications of futility. Whoever is in a hurry, ſhows that the thing he is about is too big for him. Haſte and hurry are very different things.

To conclude: A man who has patiently been kicked, may as well pretend to courage, as a man, blaſted by vices and crimes, may to dignity of any kind. But an exterior decency and dignity of manners will even keep ſuch a man longer from ſinking, than otherwiſe he would be. Of ſuch conſequence is *Decorum*, even though affected and put on.

GENTLENESS

GENTLENESS OF MANNERS, WITH FIRMNESS OR RESOLUTION OF MIND.

I DO not know any one rule ſo unexceptionably uſeful and neceſſary in every part of life, as to unite *Gentleneſs of Manners* with *Firmneſs of Mind.* The firſt alone would degenerate and ſink into a mean, timid complaiſance and paſſiveneſs, if not ſupported and dignified by the latter; which would alſo deviate into impetuoſity and brutality, if not tempered and ſoftened by the other: however, they are ſeldom united. The warm, choleric man, with ſtrong animal ſpirits, deſpiſes the firſt, and thinks to carry all before him by the laſt. He may, poſſibly, by great accident, now and then ſucceed, when he has only weak and timid people to deal with; but his general fate will be, to ſhock, offend, be hated, and fail. On the other hand, the cunning, crafty man thinks to gain all his ends by gentleneſs of manners only: *he becomes all things to all men;* he ſeems to have no opinion of his own, and ſervilely adopts the preſent opinion of the preſent perſon; he inſinuates himſelf only into the eſteem of fools, but is ſoon detected, and ſurely deſpiſed by every body elſe. The wiſe man (who differs as much from the cunning, as from the choleric man) alone joins ſoftneſs of manners with firmneſs of mind.

THE advantages ariſing from an union of theſe qualities are equally ſtriking and obvious. For example: If you are in authority, and have a right to command, your

your commands delivered with mildneſs and gentleneſs will be willingly, chearfully, and conſequently well obeyed; whereas, if given brutally, they will rather be interpreted than executed. For a cool, ſteady reſolution ſhould ſhow, that where you have a right to command you will be obeyed; but, at the ſame time, a gentleneſs in the manner of enforcing that obedience ſhould make it a chearful one, and ſoften, as much as poſſible, the mortifying conſciouſneſs of inferiority.

If you are to aſk a favour, or even to ſolicit your due, you muſt do it with a *grace*, or you will give thoſe who have a mind to refuſe you either, a pretence to do it, by reſenting the manner; but, on the other hand, you muſt, by a ſteady perſeverance and decent tenaciouſneſs, ſhow firmneſs and reſolution. The right motives are ſeldom the true ones of men's actions, eſpecially of people in high ſtations; who often give to importunity and fear, what they would refuſe to juſtice or to merit. By gentleneſs and ſoftneſs engage their hearts, if you can; at leaſt, prevent the pretence of offence; but take care to ſhow reſolution and firmneſs enough to extort from their love of eaſe, or their fear, what you might in vain hope for from their juſtice or good-nature. People in high life are hardened to the wants and diſtreſſes of mankind, as ſurgeons are to their bodily pains; they ſee and hear of them all day long, and even of ſo many ſimulated ones, that they do not know which are real, and which not. Other ſentiments are therefore to be applied to, than thoſe of mere juſtice and humanity: their favour muſt be captivated by the Graces; their love of eaſe diſturbed

turbed by unwearied importunity, or their fears wrought upon by a decent intimation of implacable, cool reſentment. This precept is the only way I know in the world, of being loved without being deſpiſed, and feared without being hated. It conſtitutes the dignity of character which every wiſe man muſt endeavour to eſtabliſh.

To conclude: If you find that you have a haſtineſs in your temper, which unguardedly breaks out into indiſcreet ſallies, or rough expreſſions, to either your ſuperiors, your equals, or your inferiors, watch it narrowly, check it carefully, and call the Graces to your aſſiſtance: at the firſt impulſe of paſſion, be ſilent, till you can be ſoft. Labour even to get the command of your countenance ſo well, that thoſe emotions may not be read in it: a moſt unſpeakable advantage in buſineſs! On the other hand, let no complaiſance, no gentleneſs of temper, no weak deſire of pleaſing, on your part—no wheedling, coaxing, nor flattery, on other people's, make you recede one jot from any point that reaſon and prudence have bid you purſue; but return to the charge, perſiſt, perſevere, and you will find moſt things attainable that are poſſible. A yielding, timid meekneſs is always abuſed and inſulted by the unjuſt and the unfeeling; but when ſuſtained by firmneſs and reſolution, is always reſpected, commonly ſucceſsful.

In your friendſhips and connections, as well as in your enmities, this rule is particularly uſeful; let your firmneſs and vigour preſerve and invite attachments to you; but, at the ſame time, let your manner hinder the enemies

enemies of your friends and dependants from becoming yours: let your enemies be diſarmed by the gentleneſs of your manner, but let them feel, at the ſame time, the ſteadineſs of your juſt reſentment; for there is great difference between bearing malice, which is always ungenerous, and a reſolute ſelf-defence, which is always prudent and juſtifiable.

SOME people cannot gain upon themſelves to be eaſy and civil to thoſe who are either their rivals, competitors, or oppoſers, though, independently of thoſe accidental circumſtances, they would like and eſteem them. They betray a ſhyneſs and an awkwardneſs in company with them, and catch at any little thing to expoſe them; and ſo, from temporary and only occaſional opponents, make them their perſonal enemies. This is exceedingly weak and detrimental, as, indeed, is all humour in buſineſs; which can only be carried on ſucceſsfully by unadulterated good policy and right reaſoning. In ſuch ſituations I would be more particularly civil, eaſy, and frank, with the man whoſe deſigns I traverſed: this is commonly called generoſity and magnanimity, but is, in truth, good ſenſe and policy. The manner is often as important as the matter, ſometimes more ſo: a favour may make an enemy, and an injury may make a friend, according to the different manner in which they are ſeverally done. In fine, gentleneſs of manners, with firmneſs of mind, is a ſhort, but full deſcription of human perfection on this ſide of religious and moral duties.

MORAL

MORAL CHARACTER.

THE Moral Character of a man ſhould be not only pure, but, like Cæſar's wife, unſuſpected. The leaſt ſpeck, or blemiſh, upon it is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, there are ſtill, if poſſible, more unaccountable wretches; I mean, thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Avoid, as much as poſſible, the company of ſuch people, who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs approve or applaud, ſuch infamous doctrines. On the other hand, do not debate, nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling them, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that you are very ſure they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

THERE is nothing ſo delicate as a man's moral character, and nothing which it is his intereſt ſo much to preſerve pure. Should he be ſuſpected of injuſtice, malignity, perfidy, lying, &c. all the parts and knowledge in the world will never procure him eſteem, friendſhip, or reſpect. I, therefore, recommend to you a moſt ſcrupulous tenderneſs for your moral character, and the utmoſt care not to ſay or do the leaſt thing that may, ever ſo ſlightly, taint it. Show yourſelf, upon all occaſions, the friend, but not the bully, of Virtue. Even Colonel Chartres (who was the moſt notorious blaſted raſcal in the world, and who had, by all ſorts of crimes, amaſſed immenſe wealth), ſenſible of the diſadvantage of a bad character, was once heard to ſay, that "though "he would not give one farthing for virtue, he would "give ten thouſand pounds for a character; becauſe he "ſhould get a hundred thouſand pounds by it." Is it poſſible, then, that an honeſt man can neglect what a wiſe rogue would purchaſe ſo dear?

THERE is one of the vices above-mentioned, into which people of good education, and, in the main, of good principles, ſometimes fall, from miſtaken notions of ſkill, dexterity, and ſelf-defence; I mean lying; though it is inſeparably attended with more infamy and loſs than any other. But I have before given you my ſentiments very freely on this ſubject; I ſhall, therefore, conclude this head with intreating you to be ſcrupulouſly jealous of the purity of your moral character, keep it immaculate, unblemiſhed, unſullied, and it will be unſuſ-

unſuſpected. Defamation and calumny never attack where there is no weak place; they magnify, but they do not create.

COMMON-PLACE OBSERVATIONS.

NEVER uſe, believe, or approve Common-place Obſervations. They are the common topics of witlings and coxcombs; thoſe who really have wit have the utmoſt contempt for them, and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

RELIGION is one of their favourite topics: it is all prieſt-craft, and an invention contrived and carried on by prieſts of all religions, for their own power and profit: from this abſurd and falſe principle flow the common-place, inſipid jokes and inſults upon the clergy. With theſe people, every prieſt, of every religion, is either a public or a concealed unbeliever, drunkard, and whoremaſter; whereas I conceive, that prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice; but if they are different from other people, probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

ANOTHER common topic for falſe wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially, whatever they may pretend, in public,

to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas I preſume, that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation, indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively deſerve it; but that would be exactly the ſame, between any man and woman who lived together without being married.

It is alſo a trite, common-place obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt, common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as courts; only with worſe manners. A couple of neighbouring farmers, in a village, will contrive and practiſe as many tricks to over-reach each other at the next market, or to ſupplant each other in the favour of the 'ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince. Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is undoubtedly true—That ſhepherds and miniſters are both men; their nature and paſſions the ſame, the modes of them only different.

These, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true), are the poor refuge of people who

who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapes's out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying, *Well, and ſo?* as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt contempt for them: they find proper ſubjects enough for either uſeful or lively converſations; they can be witty without ſatire or common-place, and ſerious without being dull.

ORATORY.

ORATORY, or the art of ſpeaking well, is uſeful in every ſituation of life, and abſolutely neceſſary in moſt. A man cannot diſtinguiſh himſelf without it, in parliament, in the pulpit, or at the bar; and, even in common converſation, he who has acquired an eaſy and habitual eloquence, and who ſpeaks with propriety and accuracy, will have a great advantage over thoſe who ſpeak inelegantly and incorrectly. The buſineſs of oratory is to perſuade; and to pleaſe, is the moſt effectual ſtep towards perſuading. It is very advantageous for a man who ſpeaks in public, to pleaſe his hearers ſo much as to gain their attention; which he cannot poſſibly do, without the aſſiſtance of oratory.

It is certain, that by ſtudy and application every man may make himſelf a tolerable good orator, eloquence depending upon obſervation and care. Every man may, if he pleaſes, make choice of good inſtead of bad words and phraſes, may ſpeak with propriety inſtead of impropriety, and may be clear and perſpicuous in his recitals, inſtead of dark and unintelligible; he may have grace inſtead of awkwardneſs in his geſtures and deportment. In ſhort, it is in the power of every man, with pains and application, to be a very agreeable, inſtead of a very diſagreeable ſpeaker; and it is well worth the labour to excel other men in that particular article in which they excel beaſts.

Demosthenes thought it ſo eſſentially neceſſary to ſpeak well, that though he naturally ſtuttered, and had weak lungs, he reſolved, by application, to overcome thoſe diſadvantages. He cured his ſtammering by putting ſmall pebbles in his mouth; and gradually ſtrengthened his lungs, by daily uſing himſelf to ſpeak loudly and diſtinctly for a conſiderable time. In ſtormy weather he often viſited the ſea-ſhore, where he ſpoke as loud as he could, in order to prepare himſelf for the noiſe and murmurs of the popular aſſemblies of the Athenians, before whom he was to ſpeak. By this extraordinary care and attention, and the conſtant ſtudy of the beſt authors, he became the greateſt orator that his own, or any other age or country have produced.

Whatever language a perſon uſes, he ſhould ſpeak it in its greateſt purity, and according to the rules of grammar:

grammar: nor is it ſufficient that we do not ſpeak a language ill, we muſt endeavour to ſpeak it well; for which purpoſe, we ſhould read the beſt authors with attention, and obſerve how people of faſhion and education ſpeak. Common people, in general, ſpeak ill; they make uſe of inelegant and vulgar expreſſions, which people of rank never do. In numbers they frequently join the ſingular and the plural together, and confound the maſculine with the feminine gender, and ſeldom make choice of the proper tenſe. To avoid all theſe faults, we ſhould read with attention, and obſerve the turn and expreſſions of the beſt authors; nor ſhould we paſs over a word we do not perfectly underſtand, without ſearching or enquiring for the exact meaning of it.

It is ſaid, That a man muſt be born a poet, but it is in his power to make himſelf an orator; for to be a poet requires a certain degree of ſtrength and vivacity of mind; but that attention, reading, and labour, are ſufficient to form an orator.

PEDANTRY.

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and, if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into profuſion, œconomy into avarice, courage into raſhneſs, caution into timidity, and ſo on;—inſomuch that, I believe, there is more judgment required for the proper conduct of our virtues, than for avoid-

ing their oppoſite vices. Vice, in its true light, is ſo deformed, that it ſhocks us at firſt ſight; and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome virtue. But virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more, upon further acquaintance; and, as with other beauties, we think exceſs impoſſible: it is here that judgment is neceſſary, to moderate and direct the effects of an excellent cauſe. In the ſame manner, great learning, if not accompanied with ſound judgment, frequently carries us into error, pride, and pedantry.

Some learned men, proud of their knowledge, only ſpeak to decide, and give judgment without appeal. The conſequence of which is, that mankind, provoked by the inſult, and injured by the oppreſſion, revolt; and in order to ſhake off the tyranny, even call the lawful authority in queſtion. The more you know, the modeſter you ſhould be; and that modeſty is the ſureſt way of gratifying your vanity. Even where you are ſure, ſeem rather doubtful: repreſent, but do not pronounce; and, if you would convince others, ſeem open to conviction yourſelf.

Others, to ſhow their learning, or often from the prejudices of a ſchool-education, where they hear of nothing elſe, are always talking of the Ancients as ſomething more than men, and of the Moderns as ſomething leſs. They are never without a claſſic or two in their pockets; they ſtick to the old good ſenſe; they read

read none of the modern traſh; and will ſhow you plainly, that no improvement has been made, in any one art or ſcience, theſe laſt ſeventeen hundred years. I would by no means have you diſown your acquaintance with the Ancients; but ſtill leſs would I have you brag of an excluſive intimacy with them. Speak of the Moderns without contempt, and of the Ancients without idolatry; judge them all by their merits, but not by their ages; and if you happen to have an Elzevir claſſic in your pocket, neither ſhow it nor mention it.

SOME great ſcholars, moſt abſurdly, draw all their maxims, both for public and private life, from what they call parallel caſes in the ancient authors; without conſidering, that, in the firſt place, there never were, ſince the Creation of the World, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian, with every one of its circumſtances; which, however, ought to be known, in order to be reaſoned from. Reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly; but not from the authority of ancient poets or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides.

THERE is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin, and

who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *ſly rogue* Horace; *Maro*, inſtead of Virgil; and *Naſo*, inſtead of Ovid. Theſe are often imitated by coxcombs, who have no learning at all; but who have got ſome names and ſome ſcraps of ancient authors by heart, which they improperly and impertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore, you would avoid the accuſation of pedantry, on one hand, or the ſuſpicion of ignorance, on the other, abſtain from learned oſtentation. Speak the language of the company that you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer, nor more learned, than the people you are with. Wear your learning, like your watch, in a private pocket; and do not pull it out, and ſtrike it, merely to ſhow that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

PLEASURE.

MANY young people adopt pleaſures, for which they have not the leaſt taſte, only becauſe they are called by that name. They often miſtake ſo totally, as to imagine that debauchery is pleaſure. Drunkenneſs, which is equally deſtructive to body and mind, is certainly a fine pleaſure! Gaming, which draws us into a thouſand ſcrapes, leaves us pennyleſs, and gives us

us the air and manners of an outrageous madman, is another moſt exquiſite pleaſure.

PLEASURE is the rock which moſt young people ſplit upon; they launch out with crowded ſails in queſt of it, but without a compaſs to direct their courſe, or reaſon ſufficient to ſteer the veſſel; therefore pain and ſhame, inſtead of pleaſure, are the returns of their voyage.

A MAN of pleaſure, in the vulgar acceptation of that phraſe, means only a beaſtly drunkard, an abandoned rake, and a profligate ſwearer: we ſhould weigh the preſent enjoyment of our pleaſures againſt the unavoidable conſequences of them, and then let our own common ſenſe determine the choice.

WE may enjoy the pleaſures of the table and wine, but ſtop ſhort of the pains inſeparably annexed to an exceſs in either. We may let other people do as they will, without formally and ſententiouſly rebuking them for it; but we muſt be firmly reſolved not to deſtroy our own faculties and conſtitution, in compliance to thoſe who have no regard to their own. We may play to give us pleaſure, but not to give us pain; we may play for trifles in mixed companies, to amuſe ourſelves, and conform to cuſtom. Good company are not fond of having a man reeling drunk among them; nor is it agreeable to ſee another tearing his hair, and blaſpheming, for having loſt, at play, more than he is able to pay; or a rake with half a noſe, crippled by coarſe and infamous debauches. Thoſe who practiſe and brag of theſe things,

things, make no part of good company; and are moſt unwillingly, if ever admitted into it. A real man of faſhion and pleaſure obſerves decency; at leaſt, he neither borrows nor affects vices: and if he is ſo unfortunate as to have any, he gratifies them with choice, delicacy, and ſecrecy.

We ſhould be as attentive to our pleaſures as to our ſtudies. In the latter, we ſhould obſerve and reflect upon all we read, and in the former, be watchful and attentive to every thing we ſee and hear; and let us never have it to ſay, as ſome fools do, of things that were ſaid and done before their faces, That "indeed they did not "mind them, becauſe they were thinking of ſomething "elſe." Why were they thinking of ſomething elſe? And if they were, why did they come there? Wherever we are, we ſhould (as it is vulgarly expreſſed) have our ears and our eyes about us. We ſhould liſten to every thing that is ſaid, and ſee every thing that is done. Let us obſerve, without being thought obſervers; for otherwiſe, people will be upon their guard before us.

All gaming, field ſports, and ſuch ſort of amuſements, where neither the underſtanding nor the ſenſes have the leaſt ſhare, are frivolous, and the reſources of little minds, who either do not think, or do not love to think. But the pleaſures of a man of parts either flatter the ſenſes, or improve the mind.

THERE are liberal and illiberal pleaſures, as well as liberal and illiberal arts. Sottiſh drunkenneſs, indiſcriminate gluttony, driving coaches, ruſtic ſports, ſuch as fox-chaſes, horſe-races, &c. are infinitely below the honeſt and induſtrious profeſſions of a taylor and a ſhoemaker.

THE more we apply to buſineſs, the more we reliſh our pleaſures: the exerciſe of the mind in the morning, by ſtudy, whets the appetite for the pleaſures of the evening, as the exerciſe of the body whets the appetite for dinner. Buſineſs and pleaſure, rightly underſtood, mutually aſſiſt each other—inſtead of being enemies, as fooliſh or dull people often think them. We cannot taſte pleaſures truly, unleſs we earn them by previous buſineſs; and few people do buſineſs well, who do nothing elſe. But, when I ſpeak of pleaſures, I always mean the elegant pleaſures of a rational being, and not the brutal ones of a ſwine.

PREJUDICES.

NEVER adopt the notions of any books you may read, or of any company you may keep, without examining whether they are juſt or not; as you will otherwiſe be liable to be hurried away by prejudices, inſtead of being guided by reaſon, and quietly cheriſh error, inſtead of ſeeking for truth.

USE and aſſert your own reaſon; reflect, examine, and analyſe every thing, in order to form a ſound and mature judgment;

judgment; let no *ipse dixit* impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes: I do not say, that it will always prove an unerring guide; for human reason is not infallible: but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and implicitly: try both by that best rule, which God has given to direct us, Reason. Of all the troubles, do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better that it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are.

Local prejudices prevail only with the herd of mankind, and do not impose upon cultivated, informed, and reflecting minds: but then there are notions equally false, though not so glaringly absurd, which are entertained by people of superior and improved understandings, merely for want of the necessary pains to investigate, the proper attention to examine, and the penetration requisite to determine the truth. Those are the prejudices which I would have you guard against, by a manly exertion and attention of your reasoning faculty.

RELIGION.

RELIGION.

ERRORS and miſtakes, however groſs, in matters of opinion, if they are ſincere, are to be pitied; but not puniſhed, nor laughed at. The blindneſs of the underſtanding is as much to be pitied, as the blindneſs of the eyes; and it is neither laughable nor criminal for a man to loſe his way in either caſe. Charity bids us endeavour to ſet him right, by arguments and perſuaſions; but charity, at the ſame time, forbids us either to puniſh or ridicule his misfortune. Every man ſeeks for truth, but God only knows who has found it. It is unjuſt to perſecute, and abſurd to ridicule people for their ſeveral opinions, which they cannot help entertaining upon the conviction of their reaſon. It is he who tells, or acts a lie, that is guilty, and not he who honeſtly and ſincerely believes the lie.

THE object of all public worſhips in the world is the ſame; it is that great eternal Being who created every thing. The different manners of worſhip are by no means ſubjects of ridicule. Each ſect thinks his own the beſt; and I know no infallible judge in this world, to decide which is the beſt.

EMPLOYMENT OF TIME.

HOW little do we reflect on the uſe and value of time! It is in every body's mouth, but in few people's practice. Every fool, who flatterns away his whole

whole time in nothings, frequently utters ſome trite common-place ſentence to prove, at once, the value and the fleetneſs of time. The ſun-dials, all over Europe, have ſome ingenious inſcription to that effect; ſo that nobody ſquanders away their time without frequently hearing and ſeeing how neceſſary it is to employ it well, and how irrecoverable it is if loſt. Young people are apt to think they have ſo much time before them, that they may ſquander what they pleaſe of it, and yet have enough left; as great fortunes have frequently ſeduced people to a ruinous profuſion. But all theſe admonitions are uſeleſs, where there is not a fund of good ſenſe and reaſon to ſuggeſt rather than receive them.

TIME is precious, life ſhort, and conſequently not a ſingle moment ſhould be loſt. Senſible men know how to make the moſt of time, and put out their whole ſum either to intereſt or pleaſure: they are never idle, but continually employed either in amuſements or ſtudy. It is an univerſal maxim, That idleneſs is the mother of vice. It is, however, certain, that lazineſs is the inheritance of fools, and nothing can be ſo deſpicable as a ſluggard. Cato the Cenſor, a wiſe and virtuous Roman, uſed to ſay, there were but three actions of his life that he regretted: The firſt was, the having revealed a ſecret to his wife; the ſecond, that he had once gone by ſea when he might have gone by land; and the third, the having paſſed one day without *doing any thing*.

"TAKE

"TAKE care of the pence, for the pounds will take "care of themſelves;" was a very juſt and ſenſible reflection of old Mr. Lowndes, the famous Secretary of the Treaſury, under William III. Anne, and George I. I therefore recommend to you to take care of minutes; for hours will take care of themſelves. Be doing ſomething or other all day long; and not neglect half-hours and quarters of hours, which, at the year's end, amount to a great ſum. For inſtance: There are many ſhort intervals in the day, between ſtudies and pleaſures: inſtead of ſitting idle and yawning in thoſe intervals, ſnatch up ſome valuable book, and continue the reading of that book till you have got through it; never burden your mind with more than one thing at a time: and in reading this book, do not run over it ſuperficially, but read every paſſage twice over, at leaſt, do not paſs on to a ſecond, till you thoroughly underſtand the firſt, nor quit the book till you are maſter of the ſubject; for unleſs you do this, you may read it through, and not remember the contents of it for a week. The books I would particularly recommend, among others, are the *Marchioneſs Lambert's Advice to her Son and Daughter*, *Cardinal Retz's Maxims*, *Rochefoucault's Moral Reflections*, *Bruyere's Characters*, *Fontenelle's Plurality of Worlds*, *Sir Joſiah Child on Trade*, *Bolingbroke's Works*; for ſtyle, his *Remarks on the Hiſtory of England*, under the name of Sir John Oldcaſtle; *Puffendorff's Jus Gentium*, and *Grotius de Jure Belli et Pacis:* the laſt two are well tranſlated by Barbeyrac. For occaſional half-hours or leſs, read works of invention, wit and humour; but

but never waſte your minutes on trifling authors, either ancient or modern.

Nor are pleaſures idleneſs, or time loſt, provided they are the pleaſures of a rational being; on the contrary, a certain portion of time employed in thoſe pleaſures, is very uſefully employed.

Whatever buſineſs you have, do it the firſt moment you can; never by halves, but finiſh it without interruption, if poſſible. Buſineſs muſt not be ſauntered and trifled with; and you muſt not ſay to it, as Felix did to Paul, "At a more convenient ſeaſon I will ſpeak to thee." The moſt convenient ſeaſon for buſineſs is the firſt; but ſtudy and buſineſs, in ſome meaſure, point out their own times to a man of ſenſe; time is much oftener ſquandered away in the wrong choice and improper methods of amuſement and pleaſures.

Dispatch is the ſoul of buſineſs; and nothing contributes more to diſpatch, than method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accounts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, docket and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and

and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, Hiſtory is only a confuſed heap of facts.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you both more time and more taſte for your pleaſures; and ſo far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte of pleaſures, as exerciſe does to food; and buſineſs can never be done without method: it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms to a man of ſtudy or buſineſs, than to a ſaunterer. The ſame liſtleſſneſs runs through his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I HOPE you earn your pleaſures, and conſequently taſte them; for, by the way, I know a great many men who call themſelves Men of Pleaſure, but who, in truth, have none. They adopt other people's indiſcriminately, but without any taſte of their own. I have known them often inflict exceſſes upon themſelves, becauſe they thought them genteel; though they ſat as awkwardly upon them as other people's clothes would have done. Have no pleaſures but your own, and then you will ſhine in them.

MANY people think that they are in pleaſures, provided they are neither in ſtudy nor in buſineſs. Nothing like it; they are doing nothing, and might juſt as well be aſleep. They contract habitudes from lazineſs, and they only frequent thoſe places where they are free from all reſtraints and attentions. Be upon your guard againſt this idle profuſion of time; and let every place you go to be either the ſcene of quick and lively pleaſures, or the ſchool of your improvements: let every company you go into, either gratify your ſenſes, extend your knowledge, or refine your manners.

IF, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can want: more is only lazineſs and dozing; and is both unwholeſome and ſtupifying. If, by chance, your buſineſs, or your pleaſures,

pleaſures, ſhould keep you up till four or five o'clock in the morning, riſe exactly at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier the next night.

Above all things, guard againſt frivolouſneſs. The frivolous mind is always buſied, but to little purpoſe; it takes little objects for great ones, and throws away upon trifles that time and attention which only important things deſerve. Knick-knacks, butterflies, ſhells, inſects, &c. are the objects of their moſt ſerious reſearches. They contemplate the dreſs, not the characters, of the company they keep. They attend more to the decorations of a play, than to the ſenſe of it; and to the ceremonies of a court, more than to its politics. Such an employment of time is an abſolute loſs of it.

To conclude this ſubject: Sloth, indolence, and effeminacy are pernicious, and unbecoming a young fellow; let them be your *reſſource* forty years hence at ſooneſt. Determine, at all events, and however diſagreeable it may be to you in ſome reſpects, and for ſome time, to keep the moſt diſtinguiſhed and faſhionable company of the place you are at, either for their rank, or for their learning, or *le bel eſprit et le gout*. This gives you credentials to the beſt companies, wherever you go afterwards.

KNOW the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to-day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had had nothing elſe to do or think of.

VANITY.

BE extremely on your guard againſt vanity, the common failing of inexperienced youth; but particularly againſt that kind of vanity that dubbs a man a coxcomb; a character which, once acquired, is more indelible than that of the prieſthood. It is not to be imagined by how many different ways vanity defeats its own purpoſes. One man decides peremptorily upon every ſubject, betrays his ignorance upon many, and ſhews a diſguſting preſumption upon the reſt: another deſires to appear ſucceſsful among the women: he hints at the encouragement he has received from thoſe of the moſt diſtinguiſhed rank and beauty, and intimates a particular connection with ſome one: if it is true, it is ungenerous; if falſe, it is infamous: but in either caſe he deſtroys the reputation he wants to get. Some flatter their vanity, by little extraneous objects, which have not the leaſt relation to themſelves; ſuch as being deſcended from,

from, related to, or acquainted with, people of diſtinguiſhed merit, and eminent characters. They talk perpetually of their grandfather ſuch-a-one, their uncle ſuch-a-one, and their intimate friend, Mr. ſuch-a-one, whom, poſſibly, they are hardly acquainted with. But admitting it all to be as they would have it, what then? Have they the more merit for thoſe accidents? Certainly not. On the contrary, their taking up adventitious, proves their want of intrinſic merit; a rich man never borrows. Take this rule for granted, as a never-failing one, That you muſt never ſeem to affect the character in which you have a mind to ſhine. Modeſty is the only ſure bate, when you angle for praiſe. The affectation of courage will make even a brave man paſs only for a bully; as the affectation of wit will make a man of parts paſs for a coxcomb. By this modeſty I do not mean timidity, and awkward baſhfulneſs. On the contrary, be inwardly firm and ſteady, know your own value, whatever it may be, and act upon that principle; but take great care to let nobody diſcover that you do know your own value. Whatever real merit you have, other people will diſcover; and people always magnify their own diſcoveries, as they leſſen thoſe of others.

VIRTUE.

VIRTUE is a ſubject which deſerves your and every man's attention. It conſiſts in doing good, and in ſpeaking truth; the effects of it, therefore, are advantageous to all mankind, and to one's ſelf in particular. Virtue makes us pity and relieve the misfortunes of mankind; it makes us promote juſtice and good order in ſociety; and, in general, contributes to whatever tends to the real good of mankind. To ourſelves it gives an inward comfort and ſatisfaction, which nothing elſe can do, and which nothing can rob us of. All other advantages depend upon others, as much as upon ourſelves. Riches, power, and greatneſs may be taken away from us by the violence and injuſtice of others, or by inevitable accidents; but virtue depends only upon ourſelves, and nobody can take it away from us. Sickneſs may deprive us of all the pleaſures of the body; but it cannot deprive us of our virtue, nor of the ſatisfaction which we feel from it. A virtuous man, under all the misfortunes of life, ſtill finds an inward comfort and ſatisfaction, which makes him happier than any wicked man can be with all the other advantages of life. If a man has acquired great power and riches by falſehood, injuſtice, and oppreſſion, he cannot enjoy them; becauſe his conſcience will torment him, and conſtantly reproach him with the means by which he got them. The ſtings of his conſcience will not even let him ſleep quietly; but he will dream of his crimes; and in the day-time, when alone, and when he has time

time to think, he will be uneaſy and melancholy. He is afraid of every thing; for, as he knows mankind muſt hate him, he has reaſon to think they will hurt him if they can. Whereas if a virtuous man be ever ſo poor or unfortunate in the world, ſtill his virtue is its own reward, and will comfort him under all afflictions. The quiet and ſatisfaction of his conſcience make him chearful by day, and ſleep ſound of nights: he can be alone with pleaſure, and is not afraid of his own thoughts. Virtue forces her way, and ſhines through the obſcurity of a retired life; and, ſooner or later, it always is rewarded.

To conclude:—Lord Shafteſbury ſays, that he would be virtuous for his own ſake, though nobody were to know it; as he would be clean for his own ſake, though nobody were to ſee him.

USEFUL MISCELLANEOUS OBSERVATIONS ON MEN AND MANNERS.

Selected from Lord CHESTERFIELD'S LETTERS.

A MAN who does not ſolidly eſtabliſh, and really deſerve, a character of truth, probity, good manners, and good morals, at his firſt ſetting out in the world, may impoſe, and ſhine like a meteor for a very ſhort time, but will very ſoon vaniſh, and be extinguiſhed with contempt. People eaſily pardon, in young men, the common irregularities of the ſenſes; but they do not forgive the leaſt vice of the heart.

THE greateſt favours may be done ſo awkwardly and bunglingly as to offend; and diſagreeable things may be done ſo agreeably as almoſt to oblige.

THERE are very few Captains of foot, who are not much better company than ever Deſcartes or Sir Iſaac Newton were. I honour and reſpect ſuch ſuperior geniuſes; but I deſire to converſe with people of this world, who bring into company their ſhare, at leaſt, of chearfulneſs, good-breeding, and knowledge of mankind. In common life, one much oftener wants ſmall money, and ſilver, than gold. Give me a man who has ready caſh about him for preſent expences; ſix-pences, ſhillings,

ſhillings, half-crowns, and crowns, which circulate eaſily: but a man who has only an ingot of gold about him, is much above common purpoſes, and his riches are not handy nor convenient. Have as much gold as you pleaſe in one pocket, but take care always to keep change in the other; for you will much oftener have occaſion for a ſhilling than for a guinea.

ADVICE is ſeldom welcome, and thoſe who want it the moſt, always like it the leaſt.

ENVY is one of the meaneſt and moſt tormenting of all paſſions, as there is hardly a perſon exiſting that has not given uneaſineſs to an envious breaſt; for the envious man cannot be happy, while he beholds others ſo.

A GREAT action will always meet with the approbation of mankind, and the inward pleaſure which it produces, is not to be expreſſed.

HUMANITY is the particular characteriſtic of great minds; little vicious minds abound with anger and revenge, and are incapable of feeling the exalted pleaſure of forgiving their enemies.

THE ignorant and the weak only are idle: thoſe who have acquired a good ſtock of knowledge, always deſire to increaſe it. Knowledge is like power in this reſpect, that thoſe who have the moſt, are moſt deſirous of having more.

more. Idleneſs is only the refuge of weak minds, and the holiday of fools.

EVERY man has a natural right to his liberty; and whoever endeavours to raviſh it from him, deſerves death more than the robber who attacks us for our money on the highway.

MODESTY is a commendable quality, and generally accompanies true merit; it engages and captivates the minds of people; for nothing is more ſhocking and diſguſtful, than preſumption and impudence. A man is deſpiſed who is always commending himſelf, and who is the hero of his own ſtory.

NOT to perform our promiſe is a folly, a diſhonour, and a crime. It is a folly, becauſe no one will rely on us afterwards; and it is a diſhonour and a crime, becauſe truth is the firſt duty of religion and morality: and whoever is not poſſeſſed of truth, cannot be ſuppoſed to have any one good quality, and muſt be held in deteſtation by all good men.

WIT may create many admirers, but makes few friends. It ſhines and dazzles like the noon-day ſun, but, like that too, is very apt to ſcorch; and therefore is always feared. The milder morning and evening light and heat of that planet, ſooth and calm our minds. Never ſeek for wit: if it preſents itſelf, well and good; but even in that caſe, let your judgment

interpoſe;

interpoſe; and take care that it be not at the expence of any body. Pope ſays very truly,

" There are whom Heaven has bleſt with ſtore of wit,
" Yet want as much again to govern it."

And in another place, I doubt with too much truth,

" For wit and judgment ever are at ſtrife,
" Though meant each other's aid, like man and wife."

A PROPER ſecrecy is the only myſtery of able men; myſtery is the only ſecrecy of weak and cunning ones.

To tell any friend, wife, or miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſque of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept.

A MAN who tells nothing, or who tells all, will equally have nothing told him.

IF a fool knows a ſecret, he tells it becauſe he is a fool; if a knave knows one, he tells it wherever it is his intereſt to tell it. But women and young men are very apt to tell what ſecrets they know, from the vanity of

of having been truſted. Truſt none of theſe, wherever you can help it.

In your friendſhips, and in your enmities, let your confidence and your hoſtilities have certain bounds: make not the former dangerous, nor the latter irreconcileable. There are ſtrange viciſſitudes in buſineſs!

Smooth your way to the head, through the heart. The way of reaſon is a good one; but it is commonly ſomething longer, and perhaps not ſo ſure.

Spirit is now a very faſhionable word: to act with ſpirit, to ſpeak with ſpirit, means only, to act raſhly, and to talk indiſcreetly. An able man ſhows his ſpirit by gentle words and reſolute actions: he is neither hot nor timid.

Patience is a moſt neceſſary qualification for buſineſs: many a man would rather you heard his ſtory, than granted his requeſt. One muſt ſeem to hear the unreaſonable demands of the petulant, unmoved, and the tedious details of the dull, untired. That is the leaſt price that a man muſt pay for a high ſtation.

It is always right to detect a fraud, and to perceive a folly; but it is often very wrong to expoſe either. A man of buſineſs ſhould always have his eyes open; but muſt often ſeem to have them ſhut.

IN courts, *(and every where elſe)* baſhfulneſs and timidity are as prejudicial on one hand, as impudence and raſhneſs are on the other. A ſteady aſſurance and a cool intrepidity, with an exterior modeſty, are the true and neceſſary medium.

NEVER apply for what you ſee very little probability of obtaining; for you will, by aſking improper and unattainable things, accuſtom the Miniſters to refuſe you ſo often, that they will find it eaſy to refuſe you the propereſt and moſt reaſonable ones. It is a common, but a moſt miſtaken rule at Court, to aſk for every thing in order to get ſomething: you do get ſomething by it, it is true; but that ſomething is, refuſals and ridicule.—This maxim, like the former, is of general application.

A CHEARFUL, eaſy countenance and behaviour are very uſeful: they make fools think you a good-natured man; and they make deſigning men think you an undeſigning one.

THERE are ſome occaſions in which a man muſt tell half his ſecret, in order to conceal the reſt; but there is ſeldom one in which a man ſhould tell it all. Great ſkill is neceſſary to know how far to go, and where to ſtop.

CEREMONY is neceſſary, as the outwork and defence of manners.

A MAN'S

A MAN's own good-breeding is his beſt ſecurity againſt other people's ill-manners.

GOOD-BREEDING carries along with it a dignity, that is reſpected by the moſt petulant. Ill-breeding invites and authorizes the familiarity of the moſt timid. No man ever ſaid a pert thing to the Duke of Marlborough. No man ever ſaid a civil one (though many a flattering one) to Sir Robert Walpole.

KNOWLEDGE may give weight, but accompliſhments only give luſtre; and many more people ſee than weigh.

MOST arts require long ſtudy and application; but the moſt uſeful art of all, that of pleaſing, requires only the deſire.

IT is to be preſumed, that a man of common ſenſe, who does not deſire to pleaſe, deſires nothing at all; ſince he muſt know that he cannot obtain any thing without it.

A SKILFUL negociator will moſt carefully diſtinguiſh between the little and the great objects of his buſineſs, and will be as frank and open in the former, as he will be ſecret and pertinacious in the latter.—This maxim holds equally true in common life.

THE Duc de Sully obſerves very juſtly, in his Memoirs, that nothing contributed more to his riſe, than that

that prudent œconomy which he had obſerved from his youth; and by which he had always a ſum of money before hand, in caſe of emergencies.

It is very difficult to fix the particular point of œconomy; the beſt error of the two, is on the parſimonious ſide. That may be corrected, the other cannot.

The reputation of generoſity is to be purchaſed pretty cheap; it does not depend ſo much upon a man's general expence, as it does upon his giving handſomely where it is proper to give at all. A man, for inſtance, who ſhould give a ſervant four ſhillings, would paſs for covetous, while he who gave him a crown would be reckoned generous: ſo that the difference of thoſe two oppoſite characters turns upon one ſhilling. A man's character, in that particular, depends a great deal upon the report of his own ſervants; a mere trifle above common wages, makes their report favourable.

Take care always to form your eſtabliſhment ſo much within your income, as to leave a ſufficient fund for unexpected contingencies, and a prudent liberality. There is hardly a year, in any man's life, in which a ſmall ſum of ready money may not be employed to great advantage.

ADVICE OF A MOTHER TO HER SON.

BY THE

MARCHIONESS DE LAMBERT:

A TRACT PARTICULARLY RECOMMENDED TO HIS SON BY LORD CHESTERFIELD.

WHATEVER care is uſed in the education of children, it is ſtill too little to anſwer the end; to make it ſucceed, there muſt be excellent governors; but where ſhall we find them, when princes find it difficult to get and keep them for themſelves? Where can we meet with men ſo much ſuperior to others, as to deſerve to be entruſted with their conduct? Yet the firſt years of a man's life are precious, ſince they lay the foundation of the merit of the reſt.

There are but two ſeaſons of life in which truth diſtinguiſhes itſelf for our advantage: In youth, for our inſtruction; and in our advanced years, to comfort us. In the age that paſſions reign, truth generally quits us for the time.

Two celebrated * men, out of their friendſhip to me, have had the care of your education; but as they were obliged to follow the method of ſtudies ſettled in Colleges, they applied themſelves more in your early youth to improve your mind with learning, than to make you know the world, or inſtruct you in the decorums of life.

* P. Bouhours, and P. Cheminais.

I am going, my ſon, to give you ſome precepts for the conduct of your's: Read them without thinking it a trouble. They are not dry lectures that carry the air of a mother's authority; they are rather the advice of a friend, and have this merit, that they come from my heart.

At your entering the world, you muſt certainly propoſe to yourſelf ſome end or other; you have too much ſenſe to care to live without any deſign at all: Nor can you aſpire to any thing more becoming and worthy of you than glory. 'Tis a noble view for you to entertain; but it is fit for you to know what is meant by the term, and what notion you frame of it.

'Tis of various kinds, and each profeſſion has a glory that is peculiar to it. In your's, my ſon, it means the glory that attends valour. This is the glory of heroes; it makes a brighter figure than any other; it always carries with it the true marks of honour, and the recompences it deſerves: Fame ſeems to have no tongue but to ſound their praiſe; and when you arrive at a certain degree of reputation, every thing you do is conſiderable. All the world has agreed to give the pre-eminence to military virtues; 'tis no more than their due. They coſt dear enough; but there are ſeveral ways of diſcharging their obligations.

Some engage in the profeſſion of arms, merely to avoid the ſhame of degenerating from their anceſtors; others follow it not only out of duty, but inclination. The firſt ſcarce ever raiſe themſelves above their rank in the world; 'tis a debt they pay, and they go no further. The others, fluſhed with hopes, and carried on by ambition, march a giant's pace in the road of glory. Some propoſe only to make their fortune; others have their advancement and immortality itſelf in view. Such as ſtint themſelves to the making a fortune, never have a very extenſive merit. A man that does not aim at raiſing to himſelf a great name, will never perform any great actions. And ſuch as go careleſsly on in the road of their profeſſion, ſuffer all the fatigues without acquiring either the honour or recompence that naturally attend it.

If people underſtood their own intereſt rightly, they would not lay a ſtreſs upon raiſing a fortune, but would

in

In all profeſſions have their glory and reputation in view. When you attain to a certain degree of merit, and it is generally known, the great glory and reputation you have acquired never fails to make your fortune. A man cannot have too much ardour to diſtinguiſh himſelf, nor can his deſires of advancement be encouraged by hopes that are too flattering.

There muſt be great views to give a great vigour to the ſoul; 'tis not eaſy otherwiſe to make it exert itſelf. Let your love of glory be ever ſo eager and active, you may ſtill fall ſhort of your aim; yet though you ſhould advance but half way, 'tis always glorious to have dared.

There is nothing ſo improper for a young man as that modeſty which makes him fancy he is not capable of great things. This modeſty is a faintneſs of ſoul, which hinders it from exerting itſelf, and running with a ſwift career toward glory. Ageſilaus was told that the king of Perſia was the greateſt king; 'Why ſhould he be greater 'than me (replied he), ſo long as I have a ſword by my 'ſide?' There is a ſuperior genius and merit in ſome perſons, that tells them nothing is impoſſible for them.

Fortune, my ſon, did not level your way to glory; to make it eaſier for you, I gave you a regiment betimes, being perſuaded, that there is no entering too ſoon into a profeſſion, where experience is ſo neceſſary, and that the firſt years of a man's life lay the foundation of his character, and enable the world to judge of his future conduct in the reſidue of it. You made the campaign of Barcelona, the moſt ſucceſsful to the king's troops, and yet the leaſt celebrated of any. You return into Italy, where every thing is againſt us; where we are to fight not only with the enemy, but the climate, the ſituation, and prejudices of the country. Campaigns that are unhappy for the king, prove ſo likewiſe for private men; the corpſe of the dead and the faults of the living are buried in one common grave: Fame is huſhed, and has nothing to ſay of the ſervices of ſuch as are left; but you may ſtill depend upon it, that true valour is never unknown. There are ſo many eyes obſerving your behaviour, that you can never want as many witneſſes of your worth; beſides, you learn more in ſuch campaigns; you try your own abilities; you know yourſelf well enough to judge

what you can do upon occaſion: Others know it too; and if you do not raiſe yourſelf a reputation in a moment, you are ſure to gain one in the end.

Great names are not formed in a day; nor is it valour alone that makes extraordinary men: She begins, indeed, to form them, but other virtues muſt concur to finiſh them.

The notion of a heroe is inconſiſtent with the character of a man without juſtice, probity, and magnanimity. 'Tis not enough to have a name for your valour; you muſt have a name likewiſe for your probity. All the virtues muſt unite together to form a heroe. Valour, my ſon, is not to be inſpired by advice; 'tis a gift of nature—but ſuch a one that a perſon may poſſeſs it in the higheſt degree, and yet deſerve very little eſteem in other reſpects.

The generality of young men fancy they are obliged to nothing elſe, when once they have acquired the military virtues; and that they are allowed to be unjuſt, rude, and unmannerly. Do not carry the prerogative of the ſword too far; it gives you no exemption from other obligations.

Take care, my ſon, to be in reality what others promiſe or pretend to be; you have patterns ſet you in your own family. Your anceſtors diſtinguiſhed themſelves by all manner of virtues, as well as by thoſe of their profeſſion. Their blood runs in your veins; remember always what you owe to your race, and think that you are not to take up with being an ordinary man; you are not like to get off at ſo cheap a rate. The merit of your anceſtors will enhance your glory; but if you degenerate, it will be your ſhame; they ſerve equally to put your virtues and your failings in a fuller light.

A noble birth does a man leſs honour than it exacts of him to deſerve; and to boaſt of one's family, is to glory in the merit of others.

You will find, my ſon, all the paths that lead to glory traced out and trod already before you; there is not a greater treaſure than a good name, and the repu ation of one's anceſtors. They have put you in a capacity of attaining to any thing; 'tis not enough to equal them, you muſt go beyond them, and arrive at the goal, I mean the

the honours which they were at the point of enjoying, when they were carried off by an untimely death.

I lament continually that I never ſaw your grandfather: By the character I have heard of him, no body had more eminent qualities than he, or a greater talent for war. He acquired ſuch an eſteem and authority in the army, that he did more with ten thouſand men, than others could with twenty. He might have led his troops to a certain danger, and they would have thought themſelves going to an infallible victory. Whatever orders he received, there was no doubt of the execution of them where he was intruſted. At the ſiege of Graveline, the Mareſchals de Gaſſion and la Meilleraye, who commanded the troops, fell out, and their quarrel divided the army. The two parties were going to attack one another, when your grandfather, who was only Major-general, full of that confidence and authority which a zeal for the public good inſpires, ordered the troops in the King's name to ſtop. He forbad them to own thoſe generals any longer for their leaders: The troops obeyed him; and the Mareſchals de la Meilleraye and de Gaſſion were forced to retire. The King was made acquainted with this action, and ſpoke of it ſeveral times with eſteem.

His fidelity to his Prince diſtinguiſhed itſelf in the war of Paris; he refuſed the ſtaff of Mareſchal of France which Gaſton Duke of Orleans offered him, to draw him over to his party. The King being informed of it, ſent him a warrant to create him Knight of the Holy Ghoſt; and wrote him word, that he would never forget the proofs he had given of his loyalty.

When he was made Governor of Metz, the fineſt government and the moſt ſought after of any at that time in France, Cardinal Richlieu ſent him his commiſſion to la Chapelle, where he was Governor. He was in bed when the expreſs arrived. His men awaked him; but inſtead of being tranſported with the news, he took the packet without opening it, put it under his bolſter, and went to ſleep again.

Whilſt he was Governor of Metz, he was offered conſiderable ſums to give his conſent for ſettling a parliament in that city; but he would never give it. Governors at that time had the ſame authority as Viceroys. He

refuſed a hundred thouſand livres, which the Jews offered him for leave not to wear the yellow hat. Touched with no paſſion but for true glory, without any tincture of vanity, or any view of recompence, he deſpiſed riches, and loved virtue purely for his own ſake. He was ſo modeſt that he never knew his own worth. He had the honour to command the great Turenne, who had the complaiſance to ſay, that M. * * * had taught him the art of war. Several perſons in office have ſaid frequently, that it was a ſhame for France, that a man of his merit was not perferred to the firſt dignities of war.

Such, my ſon, are the patterns ſet you; patterns that repreſent to you human virtues in an eminent degree, You have them all before you in your father. I ſhall ſay nothing of his talents for war; it does not become me to ſpeak of them; but the uſe the King made of them, and the various poſts of truſt that he gave him, are ſufficient proofs that he deſerved his confidence.

The King often ſaid, that he was one of his beſt officers, on whom he depended moſt. This was but part of his merit, for he had all the ſocial virtues; he knew how to reconcile ambition with moderation: He aſpired to true glory without troubling himſelf about making his fortune. He was neglected for a conſiderable time, and met with a ſort of injuſtice. In that unlucky ſeaſon, when your father was under the frowns of fortune, (a juncture when any body but he would have been tired out) with what courage did he bear his ill treatment! He reſolved, by failing in no part of his duty, to bring fortune over to his ſide, or leave her inexcuſeable: His notion was, that true ambition conſiſted rather in making one-ſelf ſuperior in merit than in dignity.

There are ſome virtues that are not to be acquired but in diſgrace; we know not what we are till we have been tried. The virtues of proſperity are pleaſant and eaſy; thoſe of adverſity are harſh and difficult, and require all the powers of a man to enable him to practiſe them. He knew how to ſuffer without deſponding, for he had an infinite number of reſources in himſelf; he thought he was obliged in duty to continue in his profeſſion, being convinced that the ſlowneſs of recompences never authorizes us to quit the ſervice. His misfortunes never ſhook

his

his courage in the leaſt; he knew how to bear them with patience and dignity, and how to enjoy proſperity without haughtineſs and pride. The change of fortune made none at all in his mind, and did not coſt him a ſingle virtue.

When he was made Governor of Luxemburg, all the province was in dread of the French dominion: He cured the people entirely of their fears: So that they were ſcarce ſenſible they had changed maſters. He had a light hand, and governed only by love, and never by authority: He made no body feel the diſtance between him and others. His goodneſs cut ſhort the way that divided him from his inferiors; he either raiſed them up to himſelf, or elſe ſtooped down to them. He never employed his credit but to do good. He could not bear to ſee any body unhappy where he commanded; all his care was to ſolicit and get penſions for the officers, and gratifications for the wounded, and ſuch as had diſtinguiſhed themſelves. He made the fortune of abundance of perſons.

Self-love got but little by your father's advancement, which was the good of others. This made him the delight of all that lived under his government; and when he died, if they could have done it, they would have purchaſed him again with their blood. His good qualities ſtruck envy dumb, and all the world in their hearts applauded the King's diſpoſal of his graces. In an age of general corruption, he had the pureſt morals; he thought in a different manner from the generality of mankind.

What faithfulneſs to his word! He always kept it, tho' at his own expence. What diſintereſtedneſs in his conduct! He never minded his advantage in the leaſt. What allowance did he make for human frailties! He was always excuſing the faults of others, and conſidering them barely as their misfortunes; ſo that one would be tempted to imagine, that he thought himſelf the only perſon in the world that was obliged to be an honeſt man. His virtues, far from being troubleſome to others, left every body at their eaſe. He had all that amiable complaiſance and good nature, which is ſo uſeful in life, and ſo neceſſary for the good correſpondence and harmony of mankind. None of his virtues were precarious, be-

cauſe they were all natural. An acquired merit is often uncertain; but your father ſtill following reaſon as his guide, and practiſing virtue without violence to his nature, never varied at all in his conduct.

See, my ſon, what we have loſt. Such an extraordinary degree of merit ſeemed to inſure us a vaſt fortune: Nothing was more reaſonable than our hopes in the reign of ſo juſt a Prince. Your father, however, left you nothing but his name and example. His name obliges you to bear it with dignity, and his virtues challenge your imitation; 'tis a model by which you may form yourſelf: I do not aſk more of you, but I will not excuſe you for leſs.

You have this advantage over your anceſtors, that they may ſerve to guide you: I am not aſhamed to ſay, that they left you no fortune, nor would they bluſh to own it, after employing their eſtates in the ſervice of their prince, and paſſing through life without any injuſtice to others, or any meanneſs in their own conduct.

Great fortunes are ſo ſeldom innocent, that I eaſily forgive your anceſtors for not leaving you any. I have done all I could to bring our affairs into ſome order, a point in which women can diſtinguiſh themſelves no way but by œconomy. I ſhall do my utmoſt to diſcharge every duty incumbent upon me in my circumſtances: I ſhall leave you as much as is fitting for you, if you are ſo unhappy as to have no merit; and enough in all reaſon, if you have the virtues I wiſh you.

As I deſire nothing upon earth ſo much as to ſee you a perfectly honeſt man, let us ſee what ſort of conduct is neceſſary to give one a title to that character, that we may know what we ought to do to deſerve it. I improve myſelf by theſe reflections; and may perhaps be one day happy enough to change my precepts into examples.

She that exhorts another ought to lead the way herſelf. A Perſian ambaſſador aſked the wife of Leonidas, 'Why they paid ſuch honours to the women at Lace-'dæmon?' 'Tis (replied ſhe) becauſe they have entirely 'the forming of the men.' A Greek lady ſhewed her jewels to Phocion's mother, and aſked to ſee her's: The noble Athenian pointed to her children, and ſaid to her, 'Theſe are my finery and jewels.' I hope, my ſon, to find

find in time a like ſubject of glory in you: But let us return to the obligations that men are obliged to diſcharge.

There is a certain order in theſe obligations: A man ſhould know how to live with his ſuperiors, his equals, and his inferiors, as well as with himſelf. With his ſuperiors he ſhould know how to pleaſe without ſinking into meanneſs, ſhould ſhew an eſteem and friendſhip to his equals, ſhould condeſcend to his inferiors ſo as not to let them feel the weight of his ſuperiority, and ſhould keep up a dignity with himſelf.

All theſe obligations are ſtill inferior to the veneration you owe to the Supreme Being. Religion is a correſpondence ſettled between God and man, by the favours of God to men, and the worſhip that men pay to God. Souls of a ſuperior genius have noble ſentiments for the Deity, and pay him a worſhip peculiar to themſelves, very different from that of the vulgar; it all comes from their heart, and is directed immediately to God. Moral virtues are very precarious without the chriſtian to ſupport them. I do not recommend to you a piety blended with weakneſs and ſuperſtition; I only inſiſt, that the love of order ſhould make you ſubmit your underſtanding and ſentiments to God, and ſhould ſhew itſelf in every part of your conduct; it will inſpire juſtice into you, and juſtice is the baſis of all other virtues.

The generality of young men think to diſtinguiſh themſelves now-a-days by aſſuming a libertine air, which degrades them among men of ſenſe: Such an air, inſtead of arguing a ſuperiority of underſtanding, ſhews only the depravity of the heart. People never attack religion, but when they have an intereſt to attack it: Nothing makes a man happier than to have his underſtanding convinced, and his heart affected with it; 'tis of excellent uſe in every ſeaſon and circumſtance of life. Such as are not happy enough to believe as they ought, do yet find it reaſonable to ſubmit to the eſtabliſhed religion: They know that what is miſcalled prejudice, has a great vogue in the world, and ought to be treated with reſpect.

A libertine way of thinking, and licentiouſneſs of manners, ought to be baniſhed under the preſent reign.

The behaviour of the Sovereign is a ſort of law to regulate that of others; it enjoins whatever he practiſes, and

and forbids what he declines doing. The failings of princes are multiplied, and their virtues are renewed by imitation. Though courtiers ſhould be debauched in their ſentiments, there is ſtill a politeneſs reigning at court, which ſerves to throw a veil over vice. We have the good fortune to be born in an age, when purity of morals and a reſpect for religion are neceſſary to pleaſe the Prince.

I might, my ſon, in the order of your duties, inſiſt on what you owe to me, but I would derive it entirely from your heart. Conſider the condition in which your father left me: I had ſacrificed all that belonged to me, to raiſe his fortune, and I loſt my all at his death. I ſaw myſelf left alone, deſtitute of any ſupport. I had no friends but his: And I found by experience, that few perſons are capable of being friends to the dead. I met with enemies in my own family: I had a law-ſuit upon my hands againſt potent adverſaries, and my whole fortune depended on the event. I gained it at laſt without any power of my own, and without any cringing to others. In a word, I made the beſt I could of my ill circumſtances; and as ſoon as ever my own fortune was mended, I ſet myſelf to make your's. Give me the ſame ſhare in your friendſhip, that I ſhall give you in my little fortune.

I will have no affected reſpect; I would have all your regards to me come not from conſtraint, but purely from your heart. Let them proceed entirely from your inclinations, without being influenced by any motive of intereſt. In ſhort, take care of your own glory, and I'll take care of every thing elſe.

You know how to conduct yourſelf with your ſuperiors: But there are ſtill ſome inſtructions to be given with regard to the duty you owe your Prince. You are of a family that has ſacrificed their all for him. As for the perſons on whom you depend, the firſt merit is to pleaſe.

In ſubaltern employments you have no way to ſupport yourſelf but by being agreeable: Maſters are juſt like miſtreſſes: whatever ſervices you have done them, they ceaſe to love you as ſoon as you ceaſe to pleaſe them.

There are various ſorts of dignity, and they require as various kinds of reſpect.

There are real and perſonal dignities, and there are dignities of inſtitution: There is always a reſpect due to perſons in elevated ſtations, but it is merely an outward reſpect: Our real reſpect and eſteem is due only to merit. When fortune and virtue have concurred to raiſe a man to a high poſt, there is a double empire in the caſe, which commands a double ſubmiſſion; but let not the glittering of grandeur dazzle and impoſe upon you.

There are ſome mean ſouls that are always crouching and grovelling before grandeur. One ought to ſeparate the man from the dignity, and ſee what he is when he is ſtripped of it; there is another greatneſs very different from that which power and authority give. 'Tis neither birth nor riches that diſtinguiſh men; the only real and true ſuperiority among them is merit.

The character of an honeſt man is a nobler title than any that fortune can beſtow. In ſubaltern poſts one is neceſſarily dependant: One muſt make one's court to the miniſters, but it muſt be made with dignity. I ſhall never give you any cringing lectures; 'tis your ſervices that ſhould ſpeak for you, and not any unbecoming ſubmiſſions.

Men of merit, when they make their court to miniſters, do them an honour, but ſcoundrels diſgrace them. Nothing is more agreeable than to be a friend of perſons of dignity; but what lays the foundation of this friendſhip, is a deſire to pleaſe them.

Let your acquaintance be with perſons that are above you; you will by that means get a habit of reſpect and politeneſs. People are too careleſs when they converſe with their equals; they grow dull, for want of exerting their parts.

I do not know whether one may hope to find friends at court. As for perſons of eminent dignity, their poſt exempts them from a great many duties, and covers abundance of their failings. 'Tis good to examine into men to know them thoroughly, and ſee them with their every day's merit about them. The favourites of fortune impoſe upon you, when you look upon them at a diſtance; the diſtance puts them in a point of view that is favourable to them: Fame always enhances their merit, and flattery defies them. Examine them near, and you'll find them

them to be but men. What a number of ordinary creatures do we find at court! To rectify one's notions of greatneſs, one muſt view it near; you'll ceaſe immediately, either to deſire or fear it.

Let not the failings of great men corrupt you, but rather teach you to correct your own. Let the ill uſe which they make of their eſtates teach you to deſpiſe riches, and keep yourſelf within bounds. Virtue ſeldom has the direction of their expences.

Among the infinite number of taſtes invented by luxury and ſenſuality, why has there not been one formed for relieving the miſerable? Does not humanity itſelf make you feel the neceſſity of aſſiſting your fellow-creatures? Good-natured and generous tempers are more ſenſible of the obligation that lies upon them to do good, than they are of all the other neceſſities of life. Marcus Aurelius thanked the gods for his having always done good to his friends, without making them wait for it. 'Tis the great felicity of grandeur, when others find their fortune in our's: 'I can't (ſaid that prince) have any reliſh of a 'happineſs that no body ſhares in but myſelf.'

The moſt exquiſite pleaſure in nature is to make the pleaſure of others; but for this end one muſt not be too fond of the goods of fortune. Riches never were the parent of virtue, but virtue has often been the cauſe of riches. What uſe, too, do the generality of great men make of the glory of their ſtation? They put it all in exterior marks, and in an air of pride. Their dignity ſits heavy on them, and depreſſes others; whereas true greatneſs is humane; it is always eaſy of acceſs, and condeſcends even to ſtoop to you; ſuch as really enjoy it, are at their eaſe, and make others ſo too, as well as themſelves. Their advancement does not coſt them any virtue, and the nobleneſs of their ſentiments had formed, and in a manner habituated them to it before-hand. Their elevated ſtation ſeems natural to them, and no body is a ſufferer by it.

Titles and dignities are not the bonds that unite us to men, or gain them to us: Without merit and beneficence to recommend our grandeur to them, we have but a precarious tenure of their friendſhip; and they will only ſeek to indemnify themſelves, at our expence, for the homage

mage which they have been forced to pay to the poſt, rather than to the man that enjoys it, whom they will not fail to arraign freely, and condemn in his abſence. If envy be the motive that makes us love to leſſen the good qualities of men in great poſts, 'tis a paſſion we ought to oppoſe, and render them the juſtice that they deſerve. We fancy frequently that we have no grudge but againſt the men, when indeed our malignity is owing to their places: Perſons in great poſts never yet enjoyed them with the good-liking of the world, which only begins to do them juſtice when they are out of place. Envy in ſpite of itſelf pays a homage to greatneſs at the ſame time that it ſeems to deſpiſe it; for to envy places is to honour them. Let us not out of diſcontent condemn agreeable ſtations, which have no fault but that we are not in them ourſelves. 'Tis time now to paſs to the duties of ſociety.

Men have found it neceſſary as well as agreeable to unite for the common good: They have made laws to reſtrain the wicked; they have agreed amongſt themſelves, as to the duties of ſociety, and have annexed an honourable character to the practice of thoſe duties. He is the honeſt man that obſerves them with the moſt exactneſs, and the inſtances of them multiply in proportion to the degree and nicety of a perſon's honour.

Virtues are linked together, and have a ſort of alliance with one another: What conſtitutes a heroe is, the union of all the virtues. After preſcribing the duties neceſſary for their common ſecurity, men ſet themſelves to make their converſation agreeable, and ſettled certain rules of politeneſs and living to be obſerved by perſons of birth and quality.

There are ſome failings, againſt which no precepts are to be given: There are certain vices that are unknown to men of honour. Probity, fidelity in keeping one's word, and a love of truth, are ſubjects that I think I need not inſiſt on, and recommend to you: You know, that a man of honour knows not what it is to tell a lie. What elogiums does not the world give, and give deſervedly, to lovers of truth? The man, ſay they, that does good, and ſpeaks truth, reſembles the Deity, whoſe eſſential properties are goodneſs and truth. We are not indeed obliged

ged always to ſpeak what we think, but we muſt always think what we ſpeak. The true uſe of ſpeech is to promote truth. When a man has acquired a reputation for veracity, his word is taken implicitly; it has all the authority of an oath, and the world receives what he ſays with a ſort of religious reſpect.

Falſhood in actions is full as inconſiſtent with a love of truth, as falſhood in words. Men of honour are never falſe; what indeed have they to diſguiſe? Nor are they fond of ſhewing themſelves, becauſe, ſooner or later, true merit will make its way.

Remember that the world will ſooner pardon you your failings, than the affectation of pretending to virtues which you have not in reality. Falſhood affects to put on the air of truth, but a falſe man's profeſſions go no further than his looks and diſcourſes; whereas a man of veracity's are made good by his actions. It has been ſaid a long time ago, that hypocriſy is an homage which vice pays to virtue: But the principal virtues are not of themſelves ſufficient to qualify a man to pleaſe; he muſt have likewiſe agreeable and engaging qualities.

When one aims at gaining a great reputation, one is always in a ſtate of dependence on the opinion of others. It is very difficult for a man to riſe to honours by his ſervices, unleſs he has friends to ſet them forth, and a manner of behaviour proper to recommend them.

I have told you already, that in ſubaltern poſts a man can't ſupport himſelf but by a knack of pleaſing; as ſoon as ever he is neglected, he becomes from that moment inconſiderable: There is nothing ſo diſagreeable as to ſhew a too great fondneſs for one's ſelf, and expoſe one's vanity, ſo as to make people ſee that we like ourſelves above all the world, and that every thing centers in us.

A man, with a great deal of wit, may make himſelf very diſagreeable, when he only employs it to find out the failings of others, and expoſe them publicly. As for this ſort of men, who only ſhew their wit at other people's expence, they ought to conſider that no body's life is ſo perfectly without a blemiſh, as to give him a right to cenſure another man's.

Rallery

Rallery makes a part of the amuſements of converſation, but is a very nice matter to manage. Perſons that want to traduce, and love to rally, have a ſecret malignity in their heart. The moſt agreeable rallery in nature gives offence, if it advances a ſtep too far; ſo eaſy is the tranſition from the one to the other. A falſe friend often abuſes the liberty of banter, and reflects upon you: In all caſes of this nature, the perſon that you attack has the ſole right of judging whether you are in jeſt or no; the moment that he takes offence, it ceaſes to be rallery; 'tis a downright affront.

Rallery ſhould never be uſed but with regard to failings of ſo little conſequence, that the perſon concerned may be merry on the ſubject himſelf. Nice rallery is a decent mixture of praiſe and reproach; it touches ſlightly upon little failings, only to dwell the more upon great qualities. Monſieur de la Rouchefoucault ſays, that 'the man who diſhonours another, does leſs miſ-'chief than he that ridicules him:' I ſhould be of his opinion for this reaſon, that it is not in any body's power to diſhonour another; 'tis not the diſcourſe or reflections of others; 'tis only our own conduct that can diſhonour us: The cauſes of diſhonour are known and certain, but ridicule is entirely arbitrary: It depends on the manner how objects appear to us, and on our manner of thinking and taking them. There are ſome people that may be ſaid to wear always ſpectacles of ridicule, and ſee every thing thro' them; 'tis not ſo much the fault of objects, as the fault of perſons that view them in ſuch a light: This is ſo true, that ſuch perſons as appear ridiculous in certain companies, would be admired in others, where there are men of ſenſe and merit.

A man's humour, too, contributes much to the making him agreeable, or otherwiſe; dark and ſour humours, that have a ſpice of malevolence in them, are vaſtly diſagreeable

Humour is the diſpoſition with which the ſoul receives the impreſſion of objects; good-natured tempers take nothing ill; their indulgence is of benefit to others, and ſupplies them with what they want in themſelves.

The generality of mankind imagine, that it is to no purpoſe to attempt to correct their humour; they ſay, 'I was born ſo,' and fancy this excuſe is enough to juſtify their not taking any pains about it. Such tempers muſt infallibly diſpleaſe; men owe you nothing, any farther than you are agreeable to them. The way to be ſo, is to forget one's ſelf, to put others upon ſubjects that they like, to make them pleaſed with themſelves, to ſet them out with advantage, and allow them the good qualities which others diſpute their having. They believe you give them what the world does not allow them: Their merit ſeems in ſome ſort to be of your creation, whilſt you exalt them in the opinion of others: But this is never to be puſhed ſo far as to commence flattery.

Nothing pleaſes ſo much as ſenſible and tender perſons trying to make a friendſhip with others.

Take care to carry yourſelf in ſuch a manner, that your behaviour may at once make a tender of your own friendſhip, and invite the friendſhip of others. You can never be an amiable man, without knowing how to be a friend, without a taſte and knowledge of friendſhip. 'Tis this corrects the vices of ſociety, it ſoftens the roughneſs of people's natures; it brings down their vanity, and makes them know themſelves. All the obligations of honour are included in the obligations of perfect friendſhip.

In the hurry and buſtle of the world, take care, my ſon, to have a ſure friend to whiſper truth to your ſoul: Be always ready to hear the advice of your friends. The owning of faults is no hard matter for perſons that find a fund within themſelves to mend them: Think that you have never done enough, when you find that you can ſtill do better. No body takes a reproof ſo kindly as he that deſerves moſt to be commended. If you are happy enough to find a true friend, you have found a treaſure; his reputation will ſecure your own: He will anſwer for you to yourſelf; he will alleviate all your troubles, and multiply all your pleaſures. But if you would deſerve a friend, you muſt know how to be one.

All the world is complaining of the want of friends, and yet ſcarce any body gives himſelf the trouble of bringing the neceſſary diſpoſitions to gain and preſerve them. Young men have their companions, but they very rarely have

have any friends: Pleaſures are what unite them, but pleaſures are not ties worthy of friendſhip. I do not pretend to make a diſſertation on this ſubject; I only touch ſlightly on ſome duties of civil life: I refer you to your own heart, which will put you upon deſiring a friend, and make you feel the neceſſity of having one. I depend upon the niceneſs of your ſentiments to inſtruct you in the duties of friendſhip.

If you would be perfectly an honeſt man, you muſt think of keeping your ſelf-love within bounds, and placing it on a good object. Honeſty conſiſts in waving one's own rights, and paying a regard to thoſe of others. If you ſet up to be happy alone, you will never be ſo; all the world will diſpute your happineſs with you: but if you are for making the world happy, as well as yourſelf, every body will aſſiſt you. All vices whatever flatter ſelf-love, and all the virtues agree to attack it; valour expoſes it; modeſty lowers it; generoſity throws it away; moderation mortifies it; and zeal for the public ſacrifices it to the good of the ſociety.

Self-love is a preferring of one's ſelf to others, as honeſty is the preferring of others to one's ſelf. There are two kinds of ſelf-love; the one natural, lawful, and regulated by juſtice and reaſon; the other vicious and corrupt. Our firſt object is certainly ourſelves; 'tis only reflection that calls us back to juſtice. We don't know how to love ourſelves; we either carry our ſelf-love too high, or exerciſe it improperly. To love one's ſelf as one ought, is to love virtue; to love vice is to ſtrike in with a blind and miſtaken love.

We have ſometimes ſeen perſons advance themſelves by ill ways; but if vice is preferred, it is not for any length of time; corrupt perſons ruin themſelves by the very means, and with the ſame principles that raiſed them. If you would be happy with ſecurity, you muſt be ſo with innocence. There is no power ſure and laſting but that of virtue.

There are ſome amiable tempers that have a fine and natural congruity with virtue: Thoſe to whom nature has not been ſo bountiful, muſt be watchful over their conduct, and know their true intereſt, to be able to correct an evil diſpoſition. Thus the underſtanding rectifies the heart.

The love of eſteem is the life and ſoul of ſociety; it unites us to one another: I want your approbation, you ſtand in need of mine; by forſaking the converſe of men, we forſake the virtues neceſſary for ſociety; for when one is alone, one is apt to grow negligent; the world forces you to have a guard over yourſelf.

Politeneſs is the moſt neceſſary quality for converſation; 'tis the art of employing the exterior marks of breeding, which, after all, gives us no aſſurance of a man's inward qualities. Politeneſs is an imitation of honeſty, and ſhews a man in his outſide, ſuch as he ought to be within; it diſcovers itſelf in every thing, in his air, in his diſcourſe, and in his actions.

There is a politeneſs of underſtanding, and a politeneſs of manners: That of the underſtanding conſiſts in ſaying curious and ingenious things; that of manners in ſaying things of a flattering nature, and an agreeable turn.

I do not confine politeneſs to that intercourſe of civilities and compliments, which is ſettled by common uſe; they are made without any meaning, and received without any ſenſe of obligation: People are apt to over-do the matter in this ſort of intercourſe, and abate of it upon experience.

Politeneſs is a deſire to pleaſe the perſons with whom we are obliged to live, and to behave ourſelves in ſuch a manner, that all the world may be ſatisfied with us; our ſuperiors with our reſpects; our equals with our eſteem; and our inferiors with our kindneſs and condeſcenſion. In a word, it conſiſts in a care to pleaſe, and ſay what is proper to every body. It ſets out their good qualities; it makes them ſenſible that you acknowledge their ſuperiority; when you know how to exalt them, they will ſet you out in their turn; they will give you the ſame preference to others, which you are pleaſed to give them to yourſelf; their ſelf-love obliges them to do ſo.

The way to pleaſe is not to diſplay your ſuperiority; 'tis to conceal it from being perceived. There is a great deal of judgement in being polite; but the world will excuſe you at an eaſier rate.

The generality of people require only certain manners that pleaſe: If you have them not, you muſt make up the defect

defect with the number of your good qualities. There muſt be a great deal of merit to get over a clowniſh awkward behaviour. Never let the world ſee that you are fond of your own perſon: A polite man never finds time to talk of himſelf.

You know what ſort of politeneſs is neceſſary to be obſerved to the women. At preſent it looks as if the young men had made a vow not to practiſe it; 'tis a ſign of a careleſs education.

Nothing is more ſhameful than a voluntary rudeneſs; but let them do their worſt, they can never rob the women of the glory of having formed the fineſt gentlemen of the laſt age. 'Tis to them that they owed all the complaiſance of behaviour, the delicacy of inclinations, and the fine gallantry of wit and manners which were then remarkable.

At preſent indeed exterior gallantry ſeems to be baniſhed; the manners of the world are different, and every body has loſt ſomething by the change; the women the deſire of pleaſing, which was the ſource of their charms; and the men the complaiſance and fine politeneſs, which is only to be acquired in their converſation. The generality of men fancy that they owe them neither probity nor fidelity: It looks as if they had a licence to betray them, without affecting their honour. Whoever would think fit to examine into the motives of ſuch a conduct, would find them very ſcandalous. They are faithful to one another, becauſe they are afraid, and know they ſhall be called to an account: But they are falſe to the women without fear of ſuffering, and without remorſe. This ſhews their probity to be only forced, to be rather the effect of fear than the love of juſtice; and accordingly, if we examine cloſe into ſuch as make a trade of gallantry, we ſhall find them frequently to be men of no honour; they contract ill habits, their manners are corrupted; they grow indifferent to truth, and indulge themſelves in their habitual neglect of their word and oaths. What a trade is this! where the leaſt ill thing that you do, is to ſeduce the women from their duty, to diſhonour ſome, to make others deſperate, where a ſure calamity is oftentimes all the recompence of a ſincere and conſtant affection.

The men have no reaſon to find ſo much fault with the women; for it is by them that they loſe their innocence. If we except ſome women that ſeem deſtin'd to vice from their cradle, the reſt would live in a regular practice of their duty, if the men did not take pains to turn them from it: But, in ſhort, 'tis their buſineſs to be on their guard againſt them. You know that it is never allowable to diſhonour them; if they have had the weakneſs to truſt you with their honour, 'tis a confidence that you ought not to abuſe. You owe it to them, if you have reaſon to be ſatisfied with them; you owe it to yourſelf, if you have reaſon to complain of them. You know too, that by the laws of honour you muſt fight with equal weapons; you ought not therefore to expoſe a woman to diſhonour for her amour, ſince ſhe can never expoſe you for yours.

I muſt however caution you againſt incurring their hatred; it is violent and implacable: There are ſome offences which they never pardon, and people run a greater riſk than they imagine, in wounding their honour; the leſs their reſentment breaks out, the more terrible is it; by being held in, it grows the fiercer. Have no quarrel with a ſex that knows ſo well how to reſent and revenge themſelves; and the rather, becauſe the women make the reputation of the men, as the men make that of the women.

'Tis a happy talent, but very rarely to be met with, to know how to manage the point of praiſe, to give it agreeably and with juſtice. The moroſe man does not know how to praiſe; his judgment is ſpoiled by his temper. The flatterer, by praiſing too much, ruins his own credit, and does honour to no body. The vain man deals out his praiſes only to receive others in return; he ſhews too plainly that he praiſes merely out of affectation. Shallow underſtandings eſteem every thing, becauſe they know not the value of things: They cannot make either their eſteem or contempt paſs in the world. The envious wretch praiſes no body, for fear of putting others on a level with himſelf. An honeſt man praiſes in the right place; he feels more pleaſure in doing juſtice, than in raiſing his own reputation by leſſening that of others. Perſons that reflect and are nice upon this article, are very.

very ſenſible of all theſe differences. If you would have your praiſes of any body be of ſervice to you, always praiſe out of the regard you have for others, and not out of any regard to yourſelf.

One ſhould know how to live with one's competitors; there is nothing more common than to wiſh to raiſe one's ſelf above them, or to try to ruin them: But there is a much nobler conduct; 'tis never to attack them, and always ſtrive to exceed them in merit; 'tis a handſome action to yield them the place which you think is due to them.

An honeſt man chuſes rather to neglect his own fortune, than to fail in a point of juſtice. Diſpute about glory with yourſelf, and ſtrive to acquire new virtues, and to improve the merit of thoſe which you have already.

One muſt be very cautious in the article of revenge; it is often of uſe to make one's ſelf feared; but it is almoſt always dangerous to revenge one's ſelf. There is not a greater weakneſs than to do all the miſchief that we can. The beſt manner of revenging an injury, is not to imitate the perſon that did it. 'Tis a ſight worthy of honeſt men to oppoſe patience to paſſion, and moderation to juſtice. An extravagant hatred puts you beneath the perſons that you hate. Do not juſtify your enemies; do nothing that can excuſe them; they do us leſs miſchief than our own faults. Little ſouls are cruel, but clemency is the virtue of great men. Cæſar ſaid, that 'the moſt agreeable fruit of his victories, was the having 'it in his power to give people their lives who had at-'tempted his own.' There is nothing more glorious and exquiſite than this kind of revenge; 'tis the only one that men of honour allow themſelves to take. As ſoon as your enemy repents and makes his ſubmiſſion, you loſe all manner of right to revenge.

The generality of mankind bring nothing into the intercourſe of life but their weakneſs, which ſerves for ſociety. Honeſt men form an intimacy by their virtues, the ordinary ſort of men by their pleaſures, and villains by their crimes.

Good fellowſhip and gaming have their exceſſes and their dangers: Love has others peculiar to itſelf; there

is no playing always with beauty; it ſometimes commands imperiouſly. There is nothing more ſhameful in a man than exceſſive drinking, and drowning his reaſon, which ought to be the guide of his life. To give up one's ſelf to voluptuouſneſs is to degrade one's nature. The ſureſt way to avoid it is not to grow familiar with it: One would think the voluptuous man's ſoul was a charge to him.

As for gaming, 'tis the deſtruction of all decorum. The prince forgets his dignity at it, and the woman her modeſty. Deep play carries with it all the ſocial vices. They rendezvous at certain hours to hate and ruin one another; 'tis a great trial of probity; and few people have preſerved theirs unſpotted in a courſe of gaming.

The moſt neceſſary diſpoſition to reliſh pleaſures is, to know how to be without them. Senſual pleaſure is out of the way of reaſonable perſons. Let your pleaſures be ever ſo great, remember ſtill to expect ſome melancholy affair to diſturb them, or ſome vexatious one to end them.

Wiſdom makes uſe of the love of glory to guard againſt the meanneſſes into which ſenſuality hurries a man. But one muſt ſet to work betimes to keep one's ſelf free from paſſions; they may in the beginning be under command, but they domineer at laſt: They are more eaſy to be overcome than ſatisfied.

Keep yourſelf from envy, 'tis the loweſt and moſt ſhameful paſſion in the world; it is always diſowned. Envy is the ſhadow of glory, as glory is the ſhadow of virtue. The greateſt ſign that a man is born with great qualities is, to ſay, that he has no envy in his nature.

A man of quality can never be amiable without liberality. The covetous man cannot fail of being diſagreeable. He has within him an obſtacle to all virtues: He has neither juſtice nor humanity. When once a man gives up himſelf to avarice, he renounces glory: It is ſaid, there have been illuſtrious villains, but that there never were any illuſtrious miſers.

Though liberality is a gift of nature, yet if we had a diſpoſition to the contrary vice, we might by good ſenſe and reflections correct it.

The

The covetous man enjoys nothing. Money has been ſaid to be a good ſervant, though an ill maſter; but it is good on account of the uſe we can make of it.

The covetous wretch is more tormented than the poor man. The love of riches is the root of all vices, as diſintereſtedneſs is the firſt principle of all virtues.

Riches muſt be immenſe in order to be entitled to the firſt place among the goods of life: they are indeed the firſt object of the deſires of the greateſt part of mankind, yet virtue, glory, and a great reputation, are vaſtly preferable to all the gifts of fortune.

The moſt ſenſible pleaſure of honeſt men is, to do good, and relieve the miſerable. What a wide difference is there between having a little more money, or loſing it for one's diverſion, and the parting with it in exchange for the reputation of goodneſs and generoſity! 'Tis a ſacrifice that you make to your glory. Deny yourſelf ſomething to lay up a fund for your liberality; 'tis an excellent point of œconomy, which naturally tends to advance you, and gain you a good character.

A great reputation is a great treaſure. We muſt not imagine that a great fortune is neceſſary to enable one to do good; all the world can do it in their ſeveral ſtations, with a little attention to themſelves, and others; fix this inclination in your heart, and you'll find wherewith to gratify it: Occaſions enough offer themſelves before you, and there are but too many unhappy perſons that ſollicit you.

Liberality diſtinguiſhes itſelf in the manner of giving: The liberal man doubles the merit of a preſent by the good will with which he makes it: The covetous wretch ſpoils it by his regret at parting with it. Liberality never ruined any body. Families are not raiſed by avarice, but they are ſupported by juſtice, moderation, and integrity. Liberality is one of the duties of a noble birth. When you do good, you only pay a debt; but ſtill prudence is to govern you in ſuch caſes; the principles of profuſeneſs are not ſhameful, but the conſequences of it are dangerous.

There are few men know how to live with their inferiors. The great opinion that we entertain of ourſelves,

makes us look upon all below us as a diſtinct ſpecies; but how contrary are ſuch ſentiments to humanity! If you would raiſe yourſelf a great name, you muſt be affable and eaſy of acceſs; your military profeſſion gives you no diſpenſation in this point. Germanicus was adored by his ſoldiers. To learn what they thought of him, he walked one evening through his camp, and overheard what they ſaid at their little meals, where they take upon them to paſs their judgment on their general; 'he went '(ſays Tacitus) to enjoy his reputation and glory.'

You muſt command by example, rather than authority; Admiration forces men to imitation, much ſooner than command: To live at your eaſe, and treat your ſoldiers harſhly, is to be their tyrant, and not their general.

Conſider with what view authority was firſt inſtituted, and in what manner it ſhould be exerciſed: 'tis virtue, and the natural reſpect which the world pays to it, that made men conſent to obedience. You are an uſurper of authority, if you do not poſſeſs it upon that footing. In an empire, where reaſon ſhall govern, all the world ſhould be on a level, and no diſtinction be paid, but to virtue.

Humanity itſelf ſuffers by the vaſt difference that fortune has put between one man and another. 'Tis not any dignity, or haughtineſs, but your merit, that ſhould diſtinguiſh you from the vulgar. Conſider the advantages of a noble birth, and high ſtation, only as goods which fortune lends you, and not as diſtinctions annexed to your perſon, and that make a part of yourſelf. If your quality raiſes you above the ordinary world, think how much you have in common with other men by your weakneſſes, which confound you with them: Let juſtice then ſtop the motions of your pride, which would diſtinguiſh you from them.

Know that the firſt laws which you ought to obey, are thoſe of humanity: Remember that you are a man, and that you command over men. When the ſon of Marcus Aurelius loſt his præceptor, the courtiers found fault with him for weeping on that occaſion. Marcus Aurelius ſaid to them: 'Allow my ſon to be a man before 'he comes to be an emperor.'

Forget always what you are, when humanity requires it of you; but never forget it when true glory calls upon

you to remember it. In fine, if you have any authority, uſe it only for the happineſs of others. Admit them near you, if you are great yourſelf, inſtead of keeping them at a diſtance: never make them feel their inferiority; and live with them, as you would have your ſuperiors live with you.

The greateſt part of mankind do not know how to live with themſelves: All their care is rather how to get rid of themſelves, and they ſpend their time in ſeeking for happineſs in exterior objects. You ſhould, if it be poſſible, fix your felicity within yourſelf, and find in your own breaſt an equivalent for the advantages which fortune denies you; you will be more eaſy as to them; but it muſt be a principle of reaſon that brings you thus to yourſelf, and not an averſion for mankind.

You love ſolitude; they reproach you with being too private; I do not find fault with your taſte, but you muſt not let the ſocial virtues ſuffer from it. Retire into yourſelf, ſays Marcus Aurelius; practiſe often this retreat of the ſoul, you will improve yourſelf by it. Have ſome maxim to call up your reaſon, and fortify your principles upon occaſion. Your retirement makes you acquainted with good authors: judicious men do not croud their minds indifferently with all ſorts of learning, but chooſe their ſubject.

Take care that your ſtudies influence your manners, and that all the profit of your reading be turned to virtue. Try to find out the firſt principles of things, and do not ſubject yourſelf ſervilely to the opinions of the vulgar.

Your ordinary reading ſhould be hiſtory, but always uſe reflections with it. If you only think of filling your memory with facts, and poliſhing your mind with the thoughts and opinions of the ancients, you will only lay up a magazine of other people's notions: One quarter of an hour's reflection improves and forms the mind more than a great deal of reading. A want of learning is not ſo much to be dreaded, as error and falſe judgments.

Reflection is the guide that leads to truth: Conſider facts only as authorities to ſupport reaſon, or as ſubjects to exerciſe it.

Hiſtory will inſtruct you in your buſineſs; but after you have drawn from it all the advantage proper for your profeſ-

profeſſion, there is a moral uſe to be made of it, which if of much greater conſequence to you.

The firſt ſcience of man is human nature. Leave politicks to miniſters, and what belongs to grandeur to princes; but do you find out the man in the prince; obſerve him in the courſe of common life; ſee how low he ſinks, when he gives himſelf up to his paſſion. An irregular conduct is always followed with diſmal conſequences.

To ſtudy hiſtory is, to ſtudy the paſſions and opinions of men: 'Tis to examine them thoroughly; 'tis to pull the maſk off their actions, which appeared great, whilſt they were veiled, and conſecrated as it were by ſucceſs, but often become contemptible, when the motive of them is known. There is nothing more ambiguous than the actions of men. We muſt trace them up to their principles, if we would know them rightly. 'Tis neceſſary to be ſure of the ſpirit of our actions, before we glory in them.

We do little good, and a great deal of ill; and have the knack too of ſpoiling, and depraving the little good that we do.

See Princes in hiſtory, and elſewhere, as ſo many Actors on the ſtage; they no way concern you, but by the qualities which we have in common with them. This is ſo true, that ſuch hiſtorians as have ſet themſelves to deſcribe them rather as men than kings, and ſhew them to us in their private life, give us the moſt pleaſure: We find out ourſelves in them: We love to ſee our own weakneſſes in great men. This conſoles us in ſome meaſure for our own lowneſs, and raiſes us in ſome ſort to their elevation. In ſhort, conſider a hiſtory as a regiſter of times, and a picture of manners: You may diſcover yourſelf there, without any offence to your vanity.

I ſhall exhort you, my ſon, rather to take pains with your heart, than to improve your underſtanding; that ought to be the great ſtudy of your life. The true greatneſs of man lies in the heart; it muſt be elevated by aſpiring to great things, and by daring to think ourſelves worthy of them. 'Tis as becoming to encourage a little vanity within one's ſelf, as it is ridiculous to ſhew it to others.

Take

Take care to have thoughts and ſentiments worthy of you. Virtue raiſes the dignity of man, and vice degrades him. If one was unhappy enough to want an honeſt heart, one ought for one's own intereſt to correct it: Nothing makes a man truly valuable but his heart, and nothing but that can make him happy; ſince our happineſs depends only on the nature of our inclinations. If they are ſuch as lead you to trifling paſſions, you will be the ſport of their vain attachments: They offer you 'flowers; but always (as Montagne ſays) miſtruſt the 'treachery of your pleaſures.'

We muſt not indulge ourſelves long in things that pleaſe us; the moment that we give ourſelves up to them, we lay the foundation of our ſorrows. The generality of mankind employ the firſt part of their life in making the reſt of it miſerable. You muſt not abandon reaſon in your pleaſures, if you would find it again in your troubles.

In ſhort, keep a ſtrict guard over your heart, it is the ſource of innocence and happineſs. You will not pay too dear for the freedom of your mind and heart, though you purchaſe it by the ſacrifice of your pleaſures, as was the ſaying of an ingenious man. Never expect then to reconcile ſenſuality with glory, or the charm of voluptuouſneſs with the recompence of virtue. However, when you bid adieu to pleaſures, you will find in other things ſatisfaction enough to make you amends. There are various ſorts of it: Glory and truth have their pleaſures; they are the delights of the ſoul and heart.

Learn likewiſe to reverence and ſtand in awe of yourſelf. The foundation of happineſs is laid in the peace of the mind, and ſecret teſtimony of the conſcience. By the word conſcience, I mean the inward ſenſe of a nice honour, which aſſures you that you have nothing to reproach yourſelf with. Again, how happy is it to know how to live with one's ſelf, to renew your acquaintance there with pleaſure, and quit yourſelf for a time with regret! The world then indeed is leſs neceſſary to you; but take care it does not make you out of humour with it: One muſt not entertain an averſion for men; they will deſert you when you deſert them: You have ſtill occaſion for them, you are not either of an age or profeſſion

feſſion to do without them: But when one knows how to live with one's ſelf as well as with the world, they are two pleaſures that ſupport one another.

A paſſion for glory may contribute greatly to your advancement and happineſs: But it may likewiſe make you unhappy and deſpicable, if you know not how to govern it: 'Tis the moſt active and laſting of all our inclinations. The love of glory is the laſt paſſion that quits us; but we muſt not confound it with vanity. Vanity aims at the approbation of other people; true glory, at the ſecret teſtimony of the conſcience. Endeavour to gratify the paſſion that you have for glory; make ſure of this inward teſtimony; your tribunal is ſeated in your own breaſt, why then ſhould you ſeek it elſewhere? You can always be a judge of your own worth. Let men diſpute your good qualities, if they pleaſe; as they do not know you, you can eaſily conſole yourſelf. It is not of ſo much conſequence to be thought an honeſt man, as to be one. Such as do not mind the approbation of other people, but only aim at deſerving it, take the ſureſt way to obtain both. What affinity is there between the greatneſs of man, and the littleneſs of the things which make the ſubject of his glorying? There is nothing ſo ill ſuited as his dignity, and the vanity that he derives from an infinite number of trifling things: A glory ſo ill grounded ſhews a great want of merit. Perſons that are truly great are not ſubject to the infatuations of vain glory.

One muſt, if it be poſſible, my ſon, be content with one's condition in the world: There is nothing more rare and valuable, than to find perſons that are ſatisfied with it. 'Tis our own fault. There is no condition of life ſo bad, but it has one good ſide: Every ſituation has its point of view; we ſhould place it in that favourable light, and ſhall find that it is not the fault of our ſituations, but purely our own. We have much more reaſon to complain of our own temper, than of fortune. We lay all the blame upon events, when all the fault lies upon our own diſcontent; the evil is within us, let us not ſeek for it any where elſe. By qualifying our temper, we often change our fortune. It is much eaſier for us to adjuſt ourſelves to things, than to adjuſt things to ourſelves: A great application to find out a remedy, frequently irritates

ritates the diſeaſe, and the imagination conſpires with the pain to increaſe and fortify it: A dwelling upon misfortunes renews them, by making them preſent to the mind. An uſeleſs ſtruggling to get out of our circumſtances, makes us ſlower in contracting an acquaintance with them, which would make them ſit eaſy on us. One muſt always give way to misfortunes; have recourſe to patience; 'tis the only way to alleviate them.

If you would do yourſelf juſtice, you will be content with your ſituation. I dare ſay, that after the loſs we have ſuffered, if you had had another mother, you would be ſtill fuller of complaints. Reflect on the advantages of your condition, and you will be leſs ſenſible of the difficulties of it. A wiſe man in the ſame circumſtances with others, has more advantages, and feels fewer inconveniences than they.

You may depend upon it, that there is no condition but has its troubles; 'tis the ſituation of human life; there is nothing pure and unblended in it. 'Tis to pretend to exempt one's ſelf from the common law of our nature, to expect a conſtant happineſs. The very perſons that you think the happieſt, would hardly appear ſo to you, if you knew the exact ſituation of their fortune, or their heart. Thoſe that are raiſed the higheſt, are frequently the moſt unhappy. With great employments, and vulgar maxims, one is always reſtleſs and uneaſy: 'Tis not places, but reaſon that removes anxiety from the mind: If you are wiſe, fortune can neither increaſe nor diminiſh your happineſs.

Judge by yourſelf, and not by the opinions of others. Misfortunes and diſorders ariſe from falſe judgments; falſe judgments from our paſſions, and paſſions from our converſation with mankind: You always come from them more perfect than you were before. To weaken the impreſſion that they make upon you, and to moderate your deſires and inquietudes, conſider that time is continually running away with your pains as well as your pleaſures; that every moment, young as you are, carries off a part of yourſelf; that all things are perpetually ſinking into the abyſs of paſt time, thence never to return again.

All

All that you ſee greateſt on earth meets with the very ſame treatment as yourſelf: The honours, the dignities, the precedencies ſettled among men, are mere ſhews and ceremonies, without any reality; do not imagine that they are qualities inſeparable from their being. Thus ought you to conſider ſuch as are above you; but take in your view likewiſe an infinite number of miſerable wretches that are below you: The difference between you and them is owing only to chance: But pride, and the great opinion we have of ourſelves, make us think that the good condition we are in is no more than our due; and conſider every thing that we do not enjoy, as a robbery of what ſhould belong to us: You cannot but ſee plainly that nothing is more unreaſonablethan ſuch an imagination. Enjoy, my ſon, the advantages of your circumſtances; but ſuffer patiently the inconveniencies that attend them. Conſider that wherever there are men, there are unhappy creatures. Enlarge your mind, if poſſible, ſo far as to foreſee and know all the accidents that can befall you. In a word, remember that a man's happineſs depends on his manners and conduct; but the higheſt felicity is to ſeek for it in the paths of innocence, and there one never fails to find it.

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